MAUDUDI'S BELIEFS

CONCERNING

AMBIYAA (a.s.) & SAHAABA (R.

BELIEFS – PROPHETS AND COMPANIONS

(An Analysis of Mr. Maududi's Beliefs)

I.R.O.

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Allah is Most Rewarding.

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بسم الله الرحمن الرحيم

INTRODUCTION

All praise is due to ALLAH who sent Messengers as embodiment of piety, innocence and all virtues–free from human-weaknesses and who upheld ALLAH's message even under most adverse conditions. Peace and salutations be on those who were born believing fully in the unity of ALLAH and who propogated it in unambiguous terms with miracles and revelations as proof of their prophethood, peace and blessings be-especially on Prophet Muhammad, the most beloved Messenger of ALLAH.

All power and greatness is due to ALLAH; for the Prophet Muhammad (P.B.U.H.) had such pious, noble and well-charactered companions Sahabah (R.A.), who stood like rocks through thick and thin. O ALLAH ! grant us the strength to protect their honour and give us patience to remain silent on issues which we do not fully comprehend.

In this age of degradation and with moral and ethical values at its lowest ebb a Mr. Maududi has come to light who wields many pens, sometimes bringing under fire feudalism, socialism, communism, etc. but yet at times he stoops so low as to find fault with the Prophets (P.B.U.T.) and the Sahabah (R.A.) etc. When he brings the imperialist west under severe criticism one feels the flavour of a well informed pious authority from Deoband or Al-Azhar in his writing; however he looks akin to Mr. Gulam Ahmad Qadiani when he aims abusive remarks at the Prophets (P.B.U.T.) and the Sahabah (R.A.). This leaves one astonished and bewildered. Only ALLAH knows exactly what Mr. Maududi is trying to bring home when he pins down our pious predecessors ? What precisely is the purpose of this fault-finding ? Is it to demolish the foundation of Islam ? What has been achieved by finding faults and criticising the Prophets (A.S.) and the Sahabah (R.A.) etc. In this age when even some Psuedo-Muslims are searching for faults in the lives of our pious predecessors, Mr. Maududi is unfortunately providing them with gross misconceptions.

Mr. Maududi in his original works has attacked our pious predecessors in the Urdu Language and we cannot fully express the

extent of damage caused thereby in the English Language as the conventions and ascents of a local or vernacular language are more harsh, ruthless i.e. those whose mother tongue is not English as compared to the conventions and ascents of an international language like English. We have tried as far as possible to quote from his translated English works.

Ponder over our book at your ease and decide whether the thoughts and expressions as used by Mr. Maududi with regard to the Prophets (P.B.U.T.) and the Sahabah (R.A.) are respectful and cultured or not. Moreover in Mr. Maududi's work is a merry mixture of good and bad, right and wrong, but how can one differentiate between them in this jumble of information when he has the audacity to praise the Sahabah (R.A.) in one breath and to criticise them in the next ? These are obvious contradictions which create difficulty–and make things more confused.

To illustrate the difficulty in judging good and bad, sound and hollow, the statement of a disbeliever for the sake of argument could be analysed; "Islam is the best religion and the worst person is the Muslim." One reader may state that the writer" has love and fervour for Islam in his heart; another may observe the writer as admonishing the Muslims and making them realise their position. Yet another may question, if the writer was sincere in his comment that 'Islam is the best religion', then why did he not embrace Islam and try to reform the muslims ? Hence the main purpose of the writer is to degrade the muslims and this objective is achieved by mentally preparing one to absorb Islam as the best deen and then absorb and assimilate the poisonous dose that the worst person is the muslim so that his message reaches its destiny by auto-suggestion. In fact the lasting effect engraved on one's mind is that Islam ought to be the worst deen since the muslim is following Islam (ALLAH save us and protect us from such statements).

This manner of presentation of a positive fact first only to be followed by a negative observation is a successful exercise to cast an adverse impression on one's mind. It is curious that Mr. Maududi has preferred this mode of expression in his many writings, for example (1) The Meaning of the Quran : Vol. V, P. 88 2nd edition April '76 Lahore; (2) April '76 Tarjumanul Quran; (3) The Meaning of the Quran Vol. I P. 70, 4th edition Nov. '76 Lahore.

Moreover one not versed in Islam will not realize that he is fumbling in an incorrect dissertation. It is like a layman asked to pinpoint technical errors in a book on engineering or medicine. His abysmally poor performance is both natural and obvious as he does not possess sufficient erudition to sift fact from falsity which is only possible after an intensive systematic study of the subject. He will some times believe right as right but most of the time believing wrong as right. And false to be true. The 'cool logic' in the subtle expression of Mr. Maududi has waylaid many students and even scholars of deen, what to talk of laymen.

This is one reason for the Indo-Pak Ulema advising the muslims to refrain from Mr. Maududi's and Jamaat-e-Islami's works.

When ALLAH, the most exalted, ordered satan to leave heaven, the latter took an oath on His very name and pledged that he would lead mankind astray, to evil, far from the worship of the supreme being, ALLAH. True to his pledge satan has led astray millions of people. The mode of satan's evil operation is two-fold : (i) he shatters the beliefs of man by creating doubts and polytheism, thereby necessitating eternal punishment in hell, or he (Satan) leads him (mankind) into other beliefs that succeed in obtaining for him a period of purging in hell or(ii) he ruins the actions of men by seducing and coaxing them into un-Islamic acts. Of the above two, the major portion of satan's efforts are on the former for he fully realises that a believer inspite of having spent a life time steeped in sin and wrong, has the capability of repentence, and that the most benificient and merciful will forgive him thus nullifying satan's efforts towards retrogression. Hence satan, from the time of man's emergence on the earth to this time, is singularly absorbed in misleading mankind. Some openly declare atheism and disbelief, whilst others profess Islam and invite their contemporaries to join their ranks, pronouncing themselves as the Ahle-Sunnat-Wal-Jamaat but in reality they have been waylaid by the deception and tricks of the "Rajeem" (rejected) Satan.

The Jamaat-e-Islami is, perhaps the organisation today, which falls in this category and is classified by some leading Ulema as a great evil and a real danger to the Muslim world. For these very reasons the leading Ulama are unequivocally unanimous in their verdict on Mr. Maududi and Jamaat-e-Islami as being outside the fold of the Ahle-Sunnat-Wal-Jamaat. It is of course common knowledge that some leading ulama such as Moulana Manzoor Nomani, and Moulana Islahi

Ahadith :

Mr. Maududi further contends,

> "But if the text of the tradition itself clearly shows that such a thing could not have been said by the holy prophet (P.B.U.H.), there is no reason to insist that it should be accepted as authentic Merely because its reporters are authentic."
>
> (The meaning of the Quran, Vol. VII, P. 158 1st Edition, Nov. '77, Lahore.

This extract shows explicitly that in relation to Ahadith Mr. Maududi treads a path which diverges significantly from the teachings of the Ahle-Sunnat-Wal-Jamaat. He accepts only such narrations as are accepted by his own intelligence and rejects others which do not fit into his scheme of understanding or with which his person is not satisfied, thus Mr. Maududi is left as **a rejector and denier of many Ahadith.**

Jurisprudence :

In Jurisprudence too, Mr. Maududi largely differs from the Ahle-Sunnat-Wal-Jamaat. He unequivocally declares that he does not regard the ideology of the Ahle-Hadith with all its details as correct, and he is neither bound to the Hanafi School of thought, nor to the Shafi :

(quoted from Maududi Sahib Ke Galat Nazariyat P. 41)

This categorical statement is sufficient to demonstrate that Mr. Maududi propogates the doctrine of non-conformity with any school of thought. Hence at times Mr. Maududi after quoting various opinions on a Fiqah problem, makes himself the touchstone and passes judgement e.g. "That this certain opinion is acceptable to me." Thus we find that he condones as permissible the performance of Sajda-e-Tilwat without wuzu-the meaning of the Quran—(Vol. IV P. 103. 2nd Edition, Apr. '76 Lahore), eating for a fasting person after sunrise—the meaning of the Quran-(Vol. I, P. 142, Nov. 4th Edition '76 Lahore) granting women greater rights with respect to voting than those prescribed in Shariah—'Islamic Law and Constitution'—(P. 308 6th Edition Jan. '77.), Shariat specfies no specific length in regard to the beard 'Rasa'il wa masa'il' (Vol. I. P. 140) Quoted from 'The beard and the Sunnat of

the prophets*—P. 23 by Maulana Saeed Ahmad Sahib Palanpuri – Professor at Darul Uloom, Deoband.

These contentions fully demonstrate that he is following his own whims and fancies.

Tasawwuf :—

Mr. Maududi writes in "A short history of the revivalist movement in Islam" (P. 92/93, 1st Edition, Jun. '73, Delhi.)

> "Just as a pure and lawful thing like water is prohibited when it is deemed to be harmful to a patient, similarly the cult of tasawwuf, although allowable, needs to be eschewed and **Laid aside** for, through it the muslims have become addicted to a kind of intoxication which has lulled them to sleep and sapped them of life and reality for centuries. As soon as bai'at is performed, the disciples start developing a servile mentality which has become intimately associated with the system of discipleship."

On P. 144 Mr. Maududi writes :

> "Now, because, if somebody wishes and plans to revive the Islam, he must **shun** the language and terminologies of the sufis, their mystic allusions and metaphoric references, their dress and etiquette, the saint—disciple institution and all other things associated with it indeed he **must make** the muslims abstain from these **abuses** just as a diabetic is warned to abstain from sugar."

From the above extracts it is only too clear that in this issue too Mr. Maududi displays many differences with the Ahle-Sunnat-wal-Jamaat, his writings show beyond any shadow of doubt that he does not accept the institution of Tasawwuf and knows very little about it.

Mr. Maududi rightly lashes out at 'hero-worship' but leads his ardent, fanatic followers from the frying pan into the fire, for in the presence of any Jamaat-e-Islami member one cannot openly "criticise" Mr. Maududi, the "Hero" but one may criticise the Prophets (P.B.U.T.), Sahabah (R.A.) etc. so his concept of 'hero-worship' is self defeating. Another ulcer affilicting Mr. Maududi and the Jamaat-e-

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* For further details please read :

(1) "Daarhi ka wujoob"–English translation–(The beard of a muslim and its importance)–by Shaikh Maulana Muhammad Zakariyya Saheb;

(2) "The philosophy of the beard by Maulana Husain Ahmad Madani (R.A.);

(3) "The shari position of the beard"–by Maulana Qari Muhammad Tayyab Sahib; (Rector Darul Uloom Deoband)

(4) "Islahur Rusoom by—Maulana Ashraf Ali Thanwi (R.A.);

(5) "The beard, and the sunnat of the prophets" by—Maulana Saeed Ahmad Palanpuri—(Professor at Darul Uloom, Deoband);

(6) "The appreciative values of the beard"—by—Maulana Aashiq Ilaahi (R.A.)

... of the Jamaat-e-Islami but what circumstances compelled them to leave this organisation ? And what are the reasons for their active campaigning against the Jamaat-e-Islami? Yes, they were members until the light dawned upon them for their retreat and subsequently counteracting the detrimental and pernicious teachings of Mr. Maududi this, in fact is sufficient evidence that sincere and devoted believers maintain distance from Mr. Maududi's philosophy and his organization.

The Anti-Maududi and Jamaat-e-Islami works in Urdu can best be divided in two general-groups (i) firstly those works that expose his fundamental and basic errors i.e. Mr. Maududi's and his Jamaat-E-Islamis' version of Islam as he has portrayed it in his writings, and (ii) those works which reveal his comparatively 'minor' errors with respect to the Quran, Ahadith, Jurisprudence, beliefs (articles of faith) and Tasawwuf.

The present treatise is a modest attempt to pinpoint his basic errors and to focus attention on the beliefs on and about the chosen messengers and our beloved prophet's (P.B.U.H.) companions (R.A.), rather than his other wrong beliefs.

In this introduction we shall briefly outline Mr. Maududi's 'comparatively minor errors' with respect to Quran, Ahadith, Jurisprudence, Beliefs and Tasawwuf. Such as where he says that :

a muslim who does not lead a practical Islamic life, meaning thereby that he does not perform salah, or give Zakaah, go for Haj or fast, then he is not a believer. (Fundamentals of Islam—P. 14, 162, 217 etc. 3rd edition-Apr. '78 Lahore)

Quran :—

At the very outset Mr. Maududi writes in his commentary, Tafhimul-Quran (Vol. 1, P. 10, Urdu.)

> "I have in this dissertation instead of simply rendering the Arabic text into urdu made an effort of putting to paper, in my mother tongue that meaning which I understood and that effect which imprinted itself on my heart, after reading the arabic, as correctly as possible."

(Quoted from Maududi Sahib ke galat Nazariyat, P. 17)

It is obvious from Mr. Maududi's own version that in the treatment of the subject, his own ideas, views, results of setting and his own

personality has mattered substantially. Hence in order to prove his pre-conceived ideologies Mr. Maududi wrote that for many years four basic Quranic terms Ilah, Rabb, Ibadaat and Deen have all been misunderstood and in his book "The 4 basic Quranic terms", he gives his own interpretations of them for which he neither relies on Ahadith nor the sayings of the Sahabah (R.A.) but rather his method is purely subjective (deceiving method) for Mr. Maududi begins by taking each of these four words separately and then quotes the various dictionary meaning to prop up his interpretations. Then he lists translated Quranic verses, wherein he duly translates these 4 words in conformity with his research. Mr. Maududi himself has written in his book "Four Basic Quranic Terms."

> "I shall, therefore, endeavour, in the forthcoming discussions, to extensively quote the dictionary sense of the words, and not say anything which I cannot base on recognised usage or the Quran."

(Four Basic Quranic Terms. P. 9, 1st Edition, Mar. '79 Lahore)

Mr. Maududi leaves one with the impression that he has substantiated his arguments from the Quran and also extensively quoting the dictionary sense of the words. But with intense humility one may ask Mr. Maududi, whether he has not claimed that these 4 words in the Quranic Ayats which he had cited bore the meanings which could suit his ideology ? Would it not be fallacious and naive to interpret a claim as a proof ? Mr. Maududi neither substantiates his arguments by showing how our beloved prophet (P.B.U.H.) has explained these words nor does he rely upon the explanations furnished by the Sahabah (R.A.). He does not even take recourse to the widely accepted commentaries of the authentic commentators. The fairness of Mr. Maududi's commentary and the weightage of his explanation of Quranic terms without reference to any of these primary or secondary sources is self-evident and needs no comment.

It is common observation that Mr. Maududi has an ingenius way to view Islam through 'politically tinged lenses', in preference to looking at politics through 'Islamic Glasses'. Consequently Mr. Maududi first expounds an ideology and later tries through his intimate logic stemming from his subjective feelings irrespective of truth or falsehood, or its, Islamic or un-Islamic nature, to prove his ideological claim.

errors and non-acceptance of the path shown by the Ulama-e-Haq. Who are the policy-makers for Mr. Maududi and the Jamaat-e-Islami? Who is behind the Jamaat-e-Islami? Islamic or non-Islamic forces?

We must also note that Mr. Maududi is neither an Islamic scholar nor a graduate from any academic institution but nevertheless he did engage in political activities and became the central figure thereof, since in Islam there is no separation of Deen and politics in such a position Mr. Maududi would not be able to engage in politics alone, and a plethora of questions from all fronts and divisions, showered upon him. These included some on politics, others on Tafseer, Hadith, Fiqh etc. subsequently Mr. Maududi was, however, unable to denounce the position earlier taken by him and in the process he made some fatal errors of commenting on anything and everything that came face to face with him Mr. Maududi did not realise that there is nothing to be ashamed of and nothing wrong in stating simply 'I do not know' or 'ask someone who is an authority in that particular field'. In not doing so he committed one error after another, some of which were too grave and gruesome.

It is worthy of note that the whole system of Islamic knowledge is one of transference from teacher to student. If we trace this back we will find that this knowledge orginates from ALLAH, the all-knowing, via Jibrail (A.S.), who gave it to the holy prophet (P.B.U.H.), who then passed it on to his respected companions (R.A.) and thus the light of knowledge descended. This enables a Hafiz of the Quran or a Maulana to trace name by name, the chain of teachers and their students leading back to the Prophet Muhammad (P.B.U.H.). Who is the teacher of Mr. Maududi? Where are the roots of Mr. Maududi's education? It is well known that Mr. Maududi is not versatile in the Arabic language. Basic and higher Islamic knowledge requires the knowledge of Arabic, so what could be the fountain-head of Mr. Maududi's knowledge?

One has to study literature only to realise that Mr. Maududi's Islam is a new Islam, a new ideology with which he slowly and steadily indoctrinates, the reader who puts down one book only to pick up yet another and finally not realising the new Ideology is within him and he even finds himself defending it with his heart and soul.

In the end a few points need to be borne in mind: (1) Mr. Maududi's entire English works are translations; (2) It will be mistaken to believe that Mr. Maududi has written widely, etc. But some major works are either published in smaller booklets, or even a few chapters of two or more books are placed together to form a new book. These tactical feats no doubt, amount to intellectual dishonesty and deception with the people at large.

The urdu market is flooded with books revealing Mr. Maududi's mental attitude and his organisations faults and errors, but the English market has only a few books.

Hence the need for a book in the English language for the benefit of the English knowing readership who have little access to see through Mr. Maududi on the other side of the fence...

FOUR SOURCES OF THE SHARIAH

In an address to the students of Deoband, the Rector of Darul Uloom Deoband, Hazrat Qari Muhammad Tayyib Saheb said that while in Bombay, two gentlemen requested to talk to him of their research in the matter of interest, he agreed to discuss (interest) with them but before inviting their views, he asked as to what our touchstone for judging right from wrong, sound from unsound, truth from falsehood could be? If it was intelligence, then we should remember that Man's intelligence varies and differs from individual to individual, hence we find that the opinions and views of two persons, brought up in similar environment, upbringing, possessing (more or less) the same education greatly vary, if two persons are questioned what comes to mind on hearing "CHICAGO", one may say the "GHETTO LIFE" while the other may reply "the meat packing industries". Similarly in case of "INTEREST" you may call it permissible, whereas I may describe it as not permissible. Both of us on persisting in our views and being adamant no compromise could be struck thereby, resulting in a stalemate in the discussion. Hence the need for a TOUCHSTONE AND BASIS OF JUDGEMENT in the discussion. Since we are discussing the deeni aspect of INTEREST or for that matter any other subject, it is only just and fair to invoke Islamic Injunctions in letter and spirit from QURAN, HADITH, IJIMA AND QIYAS, which form our TOUCHSTONE and BASIS OF JUDGEMENT and hence we have to base and substantiate our arguments from within the sacrosanct limits of QURAN, HADITH, IJIMA and QIYAS.

These are only four because Islamic Laws reached mankind either by REVELATION or NONREVELATION. If it is by revelation then the revelation shall either be apparent and conspicious or non-apparent and inconspicuous; the former is the Quran and the latter, the Hadith. If it is by non-revelation, it shall be either by means of

Ijtihad of all the Mujtahideen which is termed IJMA or the Ijtihad of same not others known as QIYAS.

By Ijtihad is meant that complete, maximum and total effort employed, exerted and used to ascertain and find out the Islamic Law of a given problem. And a Mujtahid is that person who undertakes Ijtihad.

The Quran and the Hadith are the primary sources of deriving Islamic Laws which fact needs no introduction or elaboration, but since the same cannot be stated for Ijma and Qiyas we shall, therefore, at the outset prove explicity from the Quran and Hadith that both Ijma and Qiyas are 'SHR'AEE HUJJAT"—deeni arguments.

Proof Of Ijma From Quran.

The Quran and the Sunnah have made it obligatory to follow the consensus (of the Ulema) just as the laws which have descended by "WAHI" (revelation), for the succession of revelution terminated with the passing away of the Prophet (P.B.U.H.) and Islam was destined to be valid for all times to come, more precisely till the day of resurrection, thus Islam was the one and only deen which had the potential for the Ummah to face new and varying problems of life where solutions are enshrined in the fundamental and basic principles contained in the Quran and the Hadith after thoughtful deliberations, meditation, by Mujtahideen (prelate, one who undertakes the task of Ijtihad, explained earlier) who would provide deeni solutions and answers to these problems. This process derives inspiration from and could be better understood by several Quranic verses and saying of our Beloved and Respected Prophet (P. B. U. H.).

We shall explain several Quranic verses from which consenus of opinion of the Ulama being an argument (Hujjat) is proved without any shadow of doubt.

Quranic-Proof (1)

> "If anyone opposes the Messenger even after guidance has been plainly conveyed to him and follows a (deeni) path, other than that of the believers, we shall leave him in the path he has chosen and land him in hell-what an evil abode."
>
> (Quran-Sura Nisa-Ayat-115)

From this verse it can be clearly understood that to choose a path other than that of the Believers is deplorable and displeasing to

ALLAH, the Creator, for it stands to logic and reason that the path adopted by the Believers will be in accordance with that of the Prophet (P. B. U. H.) and it is obvious that the way of the Prophet (PBUH) will be that which is loved and preferred by ALLAH, the Exalted. This path which is chosen by the Believers in regard to a certain law for that era is termed Ijma. The Ulama will undertake Ijma as substantiated later in this chapter, and the opposition of IJMA is a major sin,

Quranic Proof (2)

> "Thus we have made you an Ummat justly balanced, that you may be witnesses over the nations and the Messenger witness over yourselves".
>
> (Quran-Sura-Baqara-Ayat-143)

It 's obvious that the actions and decisions on which the Ummat is united are correct, just and accepted by ALLAH, the final authority. If their consensus is not accepted, then it conflicts with the verse '**Thus we have made you an Ummat justly Balanced**' as the Ummat will not be '**Justly Balanced**' if it unites on wrong. Furthermore by adjuging and declaring the Ummah as witnesses, ALLAH has made their giving of evidence a proof, argument (like the Quran and Hadith) upon others. Hence the consensus of opinion (of our Ummah) is an argument, a forceful argument and a basis of proof valid for all times and not only for the period of the Sahabaas or Followers (Tabeen). Hence Muslims shall be ALLAH's witness whose decisions shall be an argument and basis of proof, for they shall not be united in their errings and wrong doing.

Quranic Proof (3)

> You are best of mankind that had been raised up for (the guidance of) mankind and you enjoin what is right and forbid what is wrong and believe in ALLAH).
>
> (Quran-Sura-Al-Imran-Ayat, 110)

It is noteworthy that ALLAH has addressed the Ummah as a whole and at large that, the consensus of opinion is an argument and basis of proof in Islam in the following manners.

(a) This Ummah is known as the "The best of mankind" because collectively it shall firmly stand on the correct teachings. Individuals may have misconceptions and weaknesses with respect to Deen but the Ummah shall hold fast on to the deen of ALLAH. The

Ummah as a whole shall not go astray. Hence the consensus of opinion of this Ummah shall undoubtedly be a basis of proof and argument. If the ummah's unanimity is accepted on a wrong act then how will it be possible for an Ummah that has gone astray to be called THE BEST OF MANKIND.

(b) ALLAH has testified that this ummah "enjoins what is right." Consequently we understand that the division of the 'whole' Ummah (collectively) is approved and liked by the Creator. Hence compliance to consensus of opinion is corresponding to the desires of ALLAH, and shall be binding and obligatory upon Muslims, both individually and collectively.

(c) Furthermore in this Ayat is stated that this Ummah "forbids what is wrong". It is evident that, that action which is unanimously forbidden by the Ummah is also deplored and disliked by Allah and to refrain and abstain from it is obligatory.

In short the decision arrived at by the consensus of opinion of the Ummah, whether positive or negative, under all conditions will be in accordance with the wishes and desires of Allah. On the contrary (if it is not in accordance with the wishes of Allah) and their decision is taken to be wrong (that action which Ummah enjoined is regarded as a wrong act and that action which they (Ummah) forbade is understood to be good then it is obvious that this Ummah will be one that enjoins evil and forbids good and this is completely contradictory to the above verse which states "YOU ENJOIN WHAT IS RIGHT AND FORBID WHAT IS WRONG".

Quranic Proof 4.

> And hold fast, all together by the rope which ALLAH (stretches out for you) and be not divided among yourselves.
>
> (Quran–Sura–Al–Imran–Ayat–103)

It is obvious that opposition to and rejection of the unanimous decision of the Ummah shall give rise to division among the Muslims which the Quran has strictly prohibited.

There is thus, no room for the Islamic Jurisprudents (Fuqhaa) to hold conflicting views on a given topic. If it were so (ie they held conflicting views) then they would not be in conformity with the Quranic injunction. There could, however, be no conclusive and definite decision on MINOR ISSUES in the Quran, Hadith & Ijma (Consensus of opinion). But if the consensus of opinion on a problem does exist conclusively, it will be obligatory to follow and hence it is not permissible even for the Jurisprudents (Fuqha) and Mujtahideen to oppose this decision, since their opposition and rejection will in reality create friction, division and chaos in the Ummah, which is prohibited.

Quranic Proof 5.

> "O You who Believe Fear ALLAH and be with those who are True (In word and deed)
>
> (Quran–Sura–Al–Tauba–Ayat 119)

In this ayat the Muslims of all ages have been ordered to keep the company of 'Those who are 'True' (sadiqien). The intention in this Ayat is obviously that the 'Sadiqien' should be followed in action. As to who are the 'Sadiqien' ALLAH elaborates on this in Surat Al-Baqarah. Ayat 177.

> "It is not virtue that you turn your faces to the east or the west, but virtue is that one should sincerely believe in ALLAH and the last day the Angels and the Prophets and out of his love, spend of ones' choicest wealth for relatives and orphans, for the needy and the way farer, for beggars and for the ransom of slaves, and establish salat and pay Zakat. And the virtuous are those who keep their pledges when they make them and show fortitude in hardships and adversity and in the struggle (between Truth and Falsehood) such are the truthful people and such are the pious'.
>
> (Quran–Sura–Al–Baqarah–Ayat 177)

Briefly they are those people who are true in beliefs, word and deed and also in their inner and outward conditions (They are True).

Imam Razi (R. A.) has stated in his commentary that from this verse it has become abundantly clear that the presence of Sadiqien in every age is a must, otherwise the Muslims of every age would not have been called upon to follow in their footsteps because ALLAH has not placed a burden upon anybody greater than one can bear'.

> "ALLAH does not burden any (human) being with a responsibility heavier than he can bear'
>
> (Quran–Sura–Al-baqrah–Ayat–286)

Hence it has become evident from this verse that the 'SADIQIEN' shall live in all ages thereby eliminating the possibility of a union of all the Muslims of any time and era, on a wrong and sinful path as the 'Sadiqien' of that age shall not approve of it. Thus we

can safely deduce that the consensus of opinion of the Muslims can never occur (take-place) on any un-Islamic issue.

Proof Of Ijma From Hadith.

The Prophet (P.B.U.H.) has in the Hadith stressed a great deal on Ijma. There are numerous Ahadiths on Ijma (consensus of opinion) being a basis of proof and argument. In fact the number is so large that this total reaches tawatur*. The number of the narrators of those Ahadith which the jurisprudents and scholars of Ahadith have used to prove Ijma is more than forty. Those Sahabas who have reported those Ahadith are :

(1) Abu-Bakr (2) Umar (3) Uthman (4) Ali (5) Saad-Ibn-Abi-Waqaas (6) Abdullah-Ibn-Masood (7) Muaaz-Ibn-Jabal (8) Zaid-Ibn-Arqam (9) Huzaifah-Ibn-Alyaman (10) Abu-Zar-Gifarie (11) Jabir-Ibn-Abdullah (12) Muawia (13) Mugira-Ibn-Shoba (14) Abu-Darda (15) Jabir-Ibn-Samurah (16) Abdullah-Ibn-Umar (17) Anas (18) Ibn-Abbas (19) Abdullah-Ibn-Amar-Ibn-Aass (20) Abu-Saeed-Al-Khudri (21) Jubair-Ibn-Mutim (22) Zaid-Ibn-Thabit (23) Ayesha (24) Abu-Masood Ansari (25) Thoban (26) Abu-Malik Asharee (27) Uqbah-Ibn-Aamir (28) Noman-Ibn-Basheer (29) Awf-Ibn-Malik (30) Umar-Ibn-Awf (31) Aamir-Ibn-Rabeeah (32) Usman-Ibn-Shareek (33) Urfajah (34) Abu-Umman (35) Harith Ash'aree (36) Qudamah (37) Fudalah-Ibn-Ubaid (38) Abu-Basrah (39) Qurah (40) Murratul-Bahzi (41) Abu-Qirsafan. (Peace and blessings of Allah be on all of them.)

From the above mentioned Sahaba (RA) there are several Sahaba (RA) who have narrated more than one Hadith on Ijma. Hence the number of those Ahadith proving consensus of opinion increases tremendously. The narrators of these Ahadith from the Sahabas (RA) have correspondingly risen over the years.

Individully these Ahadith are from the category of 'Khabar-e Wahid' and they slightly differ in their wordings. Sometimes the subject matter also differs, yet the common theme in the Ahadith remains the same (i. e.) the consensus of opinion of the Muslims is free from defect, fault or infirmity. Thus, Ijma forms a proven basis of proof (argument) from the Ahadith too.

In this book we shall only prove our point by means of two Ahadith.

Hadith-1

> Hazrat Ali (R.A.) has stated that he asked the Prophet (PBUH) that, what should his mode of action be if he was faced with any such problem for which there was no distinct command (law) in the Quran and Ahadith. The Prophet (PBUH) replied "with respect to these problems counsel the jurisprudents and do not act on an individual opinion".
>
> (Majma-ul-Zawaid Vol. I Page 178)

We learn from the above Hadith that it is not permissible to oppose the unanimous decision of the Jurisprudents and the men of piety because their consensus of opinion could not be wrong. In fact we deduce firstly from the above Hadith that one persons opinion must not prevail; rather a broad spectrum of opinions should be taken into consideration and if they are unanimous, the result will obviously be termed Ijma.

Hadith-2

> The Prophet (PBUH) said : "ALLAH shall not unite my Ummah in any wrong, (erring) and ALLAH's hand (whatever be its nature) is over the group, (Jamaat of Muslims) and those people that opt and choose a separate road (path) shall go towards the fire of hell".

This tradition of the Prophet (PBUH) has been narrated by Seven Sahabas (RA) with slight literal variations. The names of these respected Sahabas (R. A.) are (1) Hazrat Ibn-e-Abbas, (2) Anas (3) Aboo Milk Asharef, (4) Aboo-Basra (5) Qudamah Ibn-e-Abdullah, (6) Aboo Huraira, (7) Aboo Masood (on all be the Peace and Blessings of ALLAH.)

Some of the Sahabas (RA) have been explanatory whilst others brief and concise but the bone of contention in all the traditions is that "ALLAH, the Exalted, shall not unite my Ummah in any wrong."

NOTE : The Muslims cannot make anything Halal or Haraam

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*Tawatur-those Ahadith that reach tawatur are known as Mutawatir. 'Mutawatir' is a tradition reported by a large number of people in different times, so as to make it impossible for having any falsehood crept into it. The very fact that it is commonly accepted makes its authority unquestionable."

(Al-Hadis-By Fazlul Karim, Vol. I Page-26. 1st Edition, Oct. 1938. Lahore.)

according to their whims and fancies by way of Ijma which has got to be in conformity with the Quran and Hadith. A question thus naturally arises that if the law proved by means of Ijma has to be based on Quran, Sunnah and Qiyas (deduction by Analogy) then why Ijma? There are two benefits of IJMA :

(A) Those laws that have been proved from the Quran, Sunnah and Qiyas (deduction by Analogy) and are supposed, not-decisive and conclusive by nature with Ijma it becomes **decisive and conclusive** in such a manner that no room for any shadow of doubt on the divinity and authenticty of this command is left.

(B) There is no need to weight the proof of a law enacted by Ijma. It's a sufficient requirement to know the authenticity of a law that an Ijma has been made on a certain problem. There will be no need to check the correctness and soundness of the proofs which go without further corroborative proof.

NOTE : It must be emphasised that if Ulema of few countries make Ijma, it will not become law for those countries whose Ulema have not participated and accepted the law.

WHO should undertake Ijma :

From the above Quranic Ayats and Ahadith one may wrongly understand that the consensus of opinion of the Ummah is acceptable and not only of the Ulama and learned scholars of Islam. But if one studies closely 'Ijma-e-Ummat' he shall realise that this in reality is Ijma of the **Ulama** because in the Ummat only a handful of people have the ability of interpreting (Islamic) laws from the Quran, traditions and deduction by analogy. Hence this becomes apparent that Ijma can only be made by the Ulama. It goes without saying that Ijma has to be gained from within the precincts of Quran, traditions and Qiyas (deduction by analogy) from which (Quran and traditions) only the Ulama have the capacity and capability to understand and interpret Islamic laws correctly.

DEDUCTION BY ANALOGY

Deduction by Analogy is not an independent method of interpreting the Islamic Laws but is derived from the Quran, tradition and Ijma. The religious command of only those problems can be attained and achieved by means of deduction by Analogy whose commands are not found in the Quran, Ahadith and Ijma. In such a problem its like shall be searched for in Quran, Tradition and Ijma. The command for a like problem found either in the Quran, Ahadith or Ijma shall be applicable to the problem for which no clear-cut command had been spelled out. This is called Qiyas, which is a delicate procedure and its details are given in the books on Principles of Jurisprudence e.g. Usul-ul-Shashi, Nurul-Anwar, Tawzee-Talwhi, Al-Husami etc. Qiyas can **only** be undertaken by the Ulema because they have the ability of extracting the causes and effect (Illat and Malool) from the various commands and laws in the Quran and Ahadith. Hence it can be only undertaken by the Ulema because of its intricacies.

Needless to say that posing questions or asking for proofs for an argument from a Muslim lawyer is an undeniable right of an individual who has also to bear with the proofs of arguments from the Quran, Traditions, Ijma etc. advanced by the former. The Islamic lawyer shall have the liberty to base the proofs for his argument from any one or all these four Islamic sources (i. e.) Quran, Traditions, Ijma and Deduction by Analogy. Our effort in the present work is no exception. May ALLAH guide us in our endeavour to set the records right.

SOME BASIC PRINCIPLES & RULES TO BE BORNE IN MIND

In the forthcoming chapters we shall dilate on some of Mr. Maududi's "Critical" writings on Prophets (A.S.) and the Sahabas (R.A.). He has erroneously attempted to justify his writings with that "Same perfect criterion framed by God" without of course, disclosing the source from which he and his Jamaat derive their seal of Authencity. But before we discuss each extract separately we present several basic, general rules and principles and extend an invitation to Mr. Maududi's disciples, the members of the Jamaate-Islami and the Muslim world to Ponder over his criticism and the possible effects these have on Islam as a whole.

(1) Mr. Maududi and his Jamaate-Islami in their constitution have stated :

> "should hold no human being, except the messenger of God, as the criterion of right and wrong, nor regard anyone above criticism, nor be under the mental servitude of anyone but assess and judge everyone according to the same perfect criterion framed by God and place a person in that very category in which he falls in the light of that criterion."
>
> (The constitution of the Jamaat-e-Islami Hind
> P. 4. 3rd edition April 71-Delhi)

In order to make a concentrated study on the effects, results and outcome of the above clause (of their constitution) it is necessary to understand fully the meaning of the word criticism. The dictionary meaning of criticism is censorious and fault finding observation it is also commonly used for "REVEALING FAULTS", in other words criticism is the revelation of faults and weaknesses which are established after examination and testing. Hence when we say that Zaid was criticised, it has no other meaning but exposure and revelation of his weaknesses and faults.

(2) At the very outset the impression gained when any person and thing is criticised, is that of the abscence or the lack of confidence and reliance and therefore, that of trustworthiness which pre-empts the need for examination and testing. Hence 100% confidence and trust **IPSO facto** rules out the process of testing and examination of its truthfulness and trust worthiness and, therefore, averse to criticism. In our everyday life coins change hands without weighing, checking, testing and examination. The Govt. seal on it inspires full confidence in the monetary denomination. Only an imbecile will doubt the valid currency of a state and engage himself in the process of test and examination.

When Mr. Maududi asks us not to **"Regard anyone above criticism"** he means, there is no person to repose our confidence in, and it is this very placing of confidence on people which Mr. Maududi subsequently terms as 'Mental servitude'. According to Mr. Maududi since the advent of Prophet (P.B.U.H.) for the past 1400 Yrs. there is not a single soul who can inspire our confidence and trust until such time that he does not :

> "Assess and judge everyone according to the same perfect criterion framed by God."

It is for this very reason that the Judicial decisions of the Khulafa-e-Rashideen (R. A.) do not become law for Mr. Maududi, whilst the Prophet (P.B.U.H.) stressed that we should hold fast to the sunnat of the Khulafa-e-Rashideen (R.A.) P. 29 Miskhat.

(3) By an act of criticism what else could be alluded and hinted at except the exposure of the critic's "superior" view point, knowledge, understanding and intelligence, even if it be limited to a particular problem. This superior view point, knowledge, understanding and intelligence may be genuine or may not be, but the criticism could be the off shoot and by product of his madness and vain imagination, in the terminology of Islam this is called pride.

It was this pride and arrogance to which Iblis (Satan) succumbed and this superiority complex made him the accursed instead of the teacher of the angels.

Now, let us take a second look at Mr. Maududi's principles of criticisms against the backdrop of our rules & principles. Mr. Maududi bequeaths to every man the right to criticise our pious predecessors (including our Beloved Prophet (P.B.U.H.) and he, himself has shown the way practically. How could this be described ? Would it mean Mr. Maududi to be of this view that every member of his organisation is superior in understanding and knowledge to our pious predecessors ?

If not then surely this is pride.

Hence, when Mr. Maududi says that the Prophet Yunus (A.S.) fell short in the fulfilment of the divine commandment of Prophethood, he seemingly claims that he has understood to a greater extent the responsibilities of the divine commandment of prophethood than Prophet Yunus (A.S.), nay even more than Allah, the most exalted, for it is not expected (That a "Great Political leader" of the bearing) of Mr. Maududi to entrust a responsibility of his organisation to an incapable person while fully aware of his shortcomings but according to Mr. Maududi's statement Allah, the most exalted, did not take the necessary precautions in entrusting Hazrat Yunus (P.B.U.H.) with the responsibilities of Prophethood.

Similarly when he says that Hazrat Nuh (A.S.) was overwhelmed by the onslaught of ignorance, he seemingly claims that his eye is far more on the emotions of ignorance than Hazrat Nuh (A.S.) and also that he has greater power, to over power these onslaughts of emotional ignorance for he has said of himself :

> "Thro' the grace of Allah I have not done any deed nor am I prone to speak overcome with emotions. In my lecture I have weighed each word and spoken with this mind that I have to answer Allah and not mankind. Hence I am completely at ease that I have not spoken any thing contrary to the truth."
>
> (Maududi Mazhab P. 29)

When Mr. Maududi states that Hadrat Mua' wia (R. A.) in a certain affair did not even give consideration to human behaviour, at that instance he regards himself more knowledgeable than Hadrat Muawia (R.A.) in Human behaviour.

And when he says that Hadrat Muawia (R.A.) openly disobeyed and floundered that certain Islamic principle he shows himself as a greater scholar than Hadrat Mua'wia (R.A.)

Criticism brings with it, the implication of one being better than another, if any person is superior in understanding, knowledge, character etc. then he has the inherent right to criticise his Juniors but a muslim must seek refuge in Allah from the viles, evils, and wrongs of a person suffering from superiority complex now, if Mr. Maududi is in reality better endowed and superior to our pious and rightful predecessors in understanding and knowledge, piety and behaviour, his criticism of others is legimate, otherwise his actions only suggest pride and arrogence which may mean superiority to our pious predecessors, better than the Sahabaas (R. A.), nay even the Prophet (P.B.U.H.).

(4) Mr. Maududi contends that no man is above criticism nor can we have confidence in any person but it is necessary that "every individual is assessed and Judge by the same perfect criterion framed by God", this question arises that **how shall we gain confidence and reliance on our deen** which has reached us thro' narrations, practice and learning of our pious predecessors.

In chapter one we proved that the sources of deriving Islamic laws are only Four; Quran, Ahadith (The Sunnah of the Kulafa-e-Rashideen is also included in this) Ijma and Qiyas, let's examine what is left of these sources of derivation of the deen as a whole, if Mr. Maududi's theory were accepted. Ijma of the Ummah shall become null and void because he lacks confidence and trust in every individual since every member of his organisation has the right to criticise, so if IJMA becomes null and void then definetly Qiyas will meet the same fate, nor will there be much left of the Quran and Ahadith because the bases of these two is also narration from man to man through the various ages. How are we supposed to accept these narrations of our predecessors when Mr. Maududi stresses that we should have no trust and confidence in them, moreso, when he has portrayed the Sahabas (R.A.) as calling one another liars and slanderers, greedy with the worldly desires, possessing carnal desires overwhelming their better selves etc. If the Sahabas (R.A.) were in reality what Mr. Maududi has described them to be, then those that came after them could have been none the better (or at par or even below). This undoubtedly results in the Quran Ahadith, Ijma and Qiyas, all becomming doubtful and unreliable to accept for it is possible that these "Pious Predecessors" could have brought change in the Quran and Ahadith. The sole reason for this (non-confidence in the Quran etc.) is Mr. Maududi's **self made principle** "should hold no person above criticism".

Furthermore we humbly enquire about the source of this "Perfect Criterion Framed By God" for test and assessment of our pious predecessors "to place them in that very category in which they fall in the light of that criterion." Surely it is not revelation (wahy) nor his leaping, jumping back 1,400 Yrs. and listening to it directly from the Prophet (P.B.U.H.), furthermore when he does not accept the

medium of any pious person past or present nor is he prepared to accept the shame and dishonour of mental servitude, the problem becomes doubly compounded to ascertain the source of this "perfect criterion framed by God".

(5) It is self-evident that ALLAH has assumed the responsibility of safe-guarding and preserving his religion ISLAM till the day of resurrection through (1) A continuing protection and safety of his revealed words (2) Its meaning has also to be protected (3) The actions of the Prophet (P.B.U.H.) as well as his Companions (R.A.) has to be preserved (4) The understanding of deen developing by means of these actions has also to be protected and safe-guarded. Having been steeped in the "SIN" of mental servitude, we do not just hold fast to the view that ALLAH, the most exalted, has safeguarded and preserved these four elements without any discontinuity but this is our firm belief and faith that those people by means of whom ALLAH, the most exalted, has safeguarded these four tenets of deen, are our benefactors and leaders who command our full confidence and firm fath. We are their mental slaves, obliged and grateful to them for bequeathing us this supreme gift of Islam in its divine, pristine purity.

Conversely if any one of these four elements were not safe-guarded would this not have resulted in the disruption and break away of the chain of deen and hence the collapse of the deen. But according to the teachings of Mr. Maududi, confidence and trust in any of these four basic ingredients shall not remain as he would not prefer to be a "Mental Slave" of any pious person, past or present. Hence he has to pass through these stages, alone without the guiding hand of any elders and so also the members of his organisation have to pass through these stages alone, not even with the assistance of their leader Mr. Maududi. Because "Mental Servitude" to anyone is forbidden, the precarious state of their "DEEN" is a matter of conjecture.

Briefly stating a person, following the deen of our Beloved Prophet (P.B.U.H.) is under an obligation to accept "The Mental Servitude" of the bearers of religion, i.e., our pious predecessors. And that person who wishes to be dishonoured by being in the "Mental Servitude" of someone cannot reach the correct path of Islam-the deen shown to us and practised by the Prophet (P.B.U.H.). None has the benefit of a face to face or even remotely indirect dialogue with the Prophet (P.B.U.H.), not even Mr. Maududi to interpert Islamic tentes the way his unbridled logic would have it.

(6) Mr. Maududi's aversion to the mental servitude is tantamount to the psychological condition of a new schoolgoer who refuses to learn because of his oppulent family background prompting him to justify his refusal by calling himself a 20th century scholar, and not wanting to be the "Mental-Slave" of his teacher. The detrimental effects of this attitude shall be simply collossal.

Drawing an analogy it will obviously be disastrous to turn our backs to our pious predecessors on any conceivable ground including modernism and sophistication of this age of electronics and computerisation.

INFALLABILITY AND INNOCENCE OF THE PROPHETS (P.B.U.T.)

It is the considered view of the Ahle-Sunnat-Wal-Jamaat that the Prophets (P.B.U.T.) are innocent and free from all sins (which necesscitate punishment in the Hereafter). This (i. e.) the necesscity of freedom from all sins can be substantiated as below :

Proof 1 :

If the Prophets (P.B.U.T.) committed sins then they would court far more punishment than the sinners of their Ummah. But this is "Batil", unsound and false. Hence it is a prima facie necesscity for them to stay free from sins.

The Prophets (P.B.U.T.) would be deserving more punishment than their Ummah for these obvious reasons, that ALLAH's greatest boon and gift to mankind is Prophet-hood and that a sin committed by a person bestowed with greater boons and gifts is a greater wrong than that of a person who has fewer and lesser boons and gifts as may be understood from the Arabic saying :

The Good acts of the pious are faults of the Beloved and Close ones".

This invincible fact can also be understood from the following Quranic verses :

(1) O ! Ye wives of the Prophet you are not like any other women. (Because of the gift of being wives of the Prophet of ALLAH (P.B.U.H.)

(Quran-Sura-Al-Ahzab-Ayat 32)

(2) O ! Ye wives of the Prophet whosoever of you commiteth manifest lawness, the punishment for her will be doubled, and that is easy for Allah."

(Quran-Sura-Al-Ahzab-Ayat-30)

Similarly this Islamic law also adds weight to our above theory that if a married person fornicated, he shall be stoned to death whilst a non-married person shall only be whipped, this difference in punishments is solely due to the fact that the former (married person) has latter.

Hence it follows that if the Prophets (P.B.U.T.) committed sins they would deserve more punishment than the sinners of their Ummah and this is false (Batil) due to the consensus of opinion since no one is of the opinion that the Prophets (P.B.U.T.) whilst being the closest and most Beloved creation of ALLAH remained lower in status than their respective Ummahs. Hence it is conclusively proved that the Prophets (A.S.) did not commit sins.

Proof 2.

If they had commited sins then their testimony and evidence shall not be accepted because the evidence and testimony of that person who lacks integrity and uprightness is not accepted (in Shariah) which has been reasoned out from the Quranic verse :

"O : Ye who believe, if an evil-liver (transgressor) brings you tidings verify it".

(Al-Quran Surah-Al-Hujurat-Ayat-6)

which is stated in Hedaya Page 355 and Muslim Sharief Page 6.

But it is firmly established that the Prophets (P.B.U.T.) shall be giving evidence in the Hereafter as is understood from the verse:

"And (Bethink you) of the day when we raise in every nation a witness against them of their own folk. And we bring thee as a witness against these".

(Quran-Al-Nahl-Ayat-89)

It is not possible for them (P.B.U.T.) to stand witness and sinner and give evidence whose credibility is challengable as has been understood from the above.

Therefore, it is obvious that they did not commit sins, for, otherwise, they (P.B.U.T.) would not have been able to give evidence.

Proof 3.

If the Prophets (P.B.U.T.) committed sins they were liable to be chided and reprimanded as it is necessary to forbid evil and enjoin good but it is not permissible to reprimand and chide the Prophets (P.B.U.T.) as is understood from the Quranic verse :

"O : those people who malign ALLAH and His Messenger ALLAH hath cursed them in the world and the Here-

dained".

(Al-Quran-Al-Ahzab. Ayat-57)

By cursing them in the world (we live in) and the hereafter is meant that ALLAH shall not turn towards them with mercy which exposes the hollowness of the possibility of The Prophets (P.B.U.T.) having committed sins.

Proof 4.

If the Prophet (P.B.U.H.) committed sins the Ummah would have either been commanded by the sinner (Prophet) (Allah forbid) to follow him or not, both of these are unsound and not possible. The first (i. e.) to follow the Prophet (P.B.U.H.) whilst he is a sinner being unsound is self evident for no sane person will accept that ALLAH, The Most Exalted, has commanded mankind to do wrong and evil and for committing that wrong and sin be punished. Then how will it be possible for ALLAH to instruct the Ummah to follow someone who propogates wrong and furthermore to punish the Ummah for adhering to his command for a sin and wrong will not be a sin and wrong if it does not entail ALLAH's wrath and punishment.

The second (i. e.) not to follow the Prophet (P.B.U.H.) is also unsound and fictitious (Batil) because of the explicit Quranic command of following ALLAH and His Messenger.

"Say, (O ! Mohammad to mankind) if ye love ALLAH, follow me, ALLAH will love you and forgive your sins, ALLAH is Forgiving, Merciful.

(Al-Quran-Al-Imran-Ayat-31)

Now since the committing of sins leads to these two unsound possibilities we, therefore, deduce that our beloved Prophet (P.B.U.H.) did not commit sins.

Similarly, since all Prophets following divine orders commanded their respective Ummahs to follow them, thus the thought of them having committed sins shall give rise to the above two unsound posibilities-proving conclusively that all Prophets (P.B.U.T.) are innocent and did not commit sins.

Proof 5.

The Prophets (P.B.U.T.) command their followers to do good and forbid them from evil and if they, themselves commit sins they

shall be included in ALLAH's saying :

"Command ye righteousness upon mankind while ye yourselves forget (to practise it) ? and ye are readers of the scripture, have ye then no sense".

(Quran-Sura-Al-Baqarah-Ayat-44)

and also this verse of the Quran :

"O Ye who believe why say ye that which ye do not".

(Quran-Sura-Al-Saf Ayat-2)

It is an accepted fact that it is a great misdemeanour to order and command others towards good and remain steeped in sin. Moreover the Prophets (P.B.U.T.). are fountain heads for the propogation of truth, of forbiding wrong and evil. Hence they will be the first to sin if they act contrary to their preachings.

Proof 6.

Satan whilst being removed from heaven told ALLAH:

"He said then, by thy might I surely will beguile them, everyone save thy chosen single-minded slaves among them.

(Quran-Sura-Sad-Ayat 82/83)

ALLAH has termed in the Quran as chosen and single minded the Prophets Ibrahim, Ishaaq and Yacoob (P.B.U.T.) in the verse :

"Lo ! we purified them (and made them single minded) with a pure thought, remembrance of the home (i.e. home of the hereafter)

(Quran-Sura-Sad-Ayat-46)

and also Hadrat Yusuf (P.B.U.H.) in the verse :

"Lo ! He was of our chosen (single minded) slaves"

(Quran-Sura-Yusuf Ayat-24)

Hence it is established that the Prophets (P.B.U.T.) are the chosen and single minded slaves of ALLAH and satan does not lead them astray and when satan does not lead them astray it is obvious that they shall not commit sins for sins are committed by satan leading man astray.

Proof 7.

The most merciful ALLAH has stated in the Quran :

"And satan indeed found his calculation true concerning them, for they follow him, save a group of True Believers."

(Al-Quran-Sura-Al-Saba Ayat-20)

Now those people who do not follow satan can either be Prophets (P.B.U.T.) or non-Prophets. If they are non-prophets then it will be necessary that non-prophets are more excellent and more venerable than Prophets (P.B.U.T.) on the strength of the Quranic verse :

"Lo ! the noblest of you, in the sight of ALLAH, is the most pious".

(Al-Quran-Sura-Al-Hujurat Ayat-13)

But the theory of excellence of a non-prophet over Prophets (P.B.U.T.) is unsound and false as it is indirect conflict with the consensus of opinion.

Hence we can say with a seal of certainty that the Prophets (P.B.U.T.) do not follow satan and therefore do not commit sins for the people who follow satan commit sins.

Proof 8.

Allah, the most exalted, has divided man and jinn into two different and distinct groups. The first group of satan :

"They are the devil's party : Lo ! Is it not the Devil's party who will be the losers ?

(Quran-Sura-Al-Mujadalah-Ayat 19)

and the second group of ALLAH :

"They are ALLAH's party: Lo: Is it not ALLAH's Party who are the successful ?"

(Quran-Sura-Al-Mujadalah-Ayat-22)

It is evident that the group of satan (will) do such acts as would please satan and which he orders them to do.

So if the Prophets (P.B.U.T.) would commit sins then they would belong to the group of satan of whom ALLAH, the most exalted, has said :

"Lo ! Is it not the devil's party who will be the losers".

(Quran-Sura-Al-Mujadalah-Ayat-19)

Now with respect to the pious men of the Ummah it will be correct to say that they are from the group of ALLAH of whom it is said in the Quran:

"Lo ! is it not ALLAH's party who are the successful"

(Quran-Sura-Al-Mujadalah-Ayat-22)

will tread the path of the group of satan. Hence they will be "the losers ....", whilst the pious will be from the party of ALLAH and will be "successful". Furthermore according to Ijma, the best from the Ummah's cannot reach the status of a Prophet (P.B.U.H.) so it is obvious that Prophets (P.B.U.T.) do not follow the party of satan and do not commit sins.

On the basis of the foregoing premise one is forced to say that many individuals in the various Ummah's are more excellent and venerable than the Prophets (P.B.U.T.) which is a fallacious deduction of logic and its baselessness is self-evident and manifest.

Proof 9.

ALLAH, the most exalted, has said in the Quran, relating to the Prophet Ibrahim (P.B.U.H.).

"Lo ! I have appointed thee AN 'IMAM' for mankind".

(Quran-Sura-Al-Baqarah-Ayat-124)

An 'Imam' is that person whose actions are emulated and followed and if the Prophet Ibrahim (P.B.U.H.) committed any sins it would be obligatory (Wajib) upon his Ummah to follow him in that wrong, which is false and batil. Hence it would not be possible for the Prophet Ibrahim (P.B.U.H.) to commit sins. Since all Prophets (P.B.U.T.) are 'Imams' for their Ummats, it shall be expedient for them not to commit sins for if they had committed sins, their respective Ummah's would have been compelled to emulate and follow their sins which is basically unsound and devoid of truth.

Thus, the Prophets (P.B.U.T.) do not fall prey to Human-weakness, though they have human-limitations-such as eating, sleeping etc.

Although the infallability of the Prophets (P.B.U.T.) is largely accepted through documentary evidence by the Ahle-Sunnat wal Jamaat as borne out from the stream of thought, bearing strong arguments as above, Mr. Maududi, contests this position and makes us believe, perhaps, the other way round when he observes, as below, in the meaning of the Quran Vol. V, p. 137/2nd Edition April' 76, Lahore.

"Incidentally, this verse makes plain the nature of the immunity of the Prophets from sins. **It does not mean that a Prophet is infallable and incapable of committing any error, offence or sin or doing wrong or making a**

PROPHETS : MR. MAUDUDI'S ERRORS AND OUR ANSWERS

That the Prophets (P.B.U.T.) are innocent and free from sins, is the belief of the Ahle Sunnah-Wal-Jamaat, which is a fact not liable to be contested, not even by Mr. Maududi. The Ahl-e-sunnah-wal-Jamaat firmly believes that Prophets have implict faith in the unity of the Creator, they are blessed with the gift of Prophethood and they do not get the reality of the 'unseen' by observation and contemplation, nor was the ultimate aim of all the Prophet's (A.S.) (mission) in the world to establish a 'Kingdom of God' and to enforce the system of life received from him.

Prophets' advent for "Establishing Kingdom of God"

In his book "A short History of the Revivalist Movement in Islam" P. 26. Ist edition, Mr. Maududi writes :

> "The ultimate aim of all the Prophets "mission's in the world has been to establish the kingdom of God on the earth and to enforce the system of life received from Him".

He continues in the same paragraph:

> 'With this object before them did all the Prophets endeavour to bring about political revolutions in their respective ages, some of them were only able to prepare ground, as Prophet Abraham; other succeeded in practically starting the revolutionary movement but their mission was terminated before they could establish the rule of God as Prophet Jesus."

Mr. Maududi's contention that the ultimate aim of the Prophets (A.S.) is to establish, the 'Kingdom of God' is not correct. For, the Prophets (A.S.) were a means of passing ALLAH's deen on to mankind and we all know that deen is that code of life which fulfils the needs for which man was created and a close study of the Quran shows us only this Ayat wherein the purpose of man's creation has been expressed :

(Quran-Al-Zariyat-Ayat-56)

Hazrat Abdullah-Ibn-Abbas (R.A.) for whom the Prophet (P.B.U.H.) made the dua "O ! ALLAH bless Abdullah-Ibn-Abbas (R.A.) with the understanding of 'The Quran' has made the commentary of this verse as 'To Recognise Me' (i.e.) ALLAH, the most exalted has created man and jinn solely for the purpose of recognising Him (ALLAH) by the means of Ibaadah and following the code of life which ALLAH has chosen for mankind. (for those people who understand the intricacies of the Arabic Language-ALLAH, in this verse has mentioned the cause (i.e.) worshiping and meant the effect and goal of recognising ALLAH). This is sufficient proof to show that the purpose of Prophets (A.S.) in this world has not been 'to establish the kingdom of God'. There has also not been any mention of the purpose of deen and the Prophets' (A.S.) coming for establishing 'The Kingdom of God' in any verse in the Holy Quran.

However, the theory of Prophets' (P.B.U.T.) advent for establishing the 'kingdom of God' is deduced by Mr. Maududi from the following verse :

> "He it is who hath sent His messenger with the guidance and religion of truth, that He may make it conqueror of all religion, however much idolaters may be averse.
>
> (Quran-Al-Saf-Ayat-9)

In sharp contrast with the interpretation of Mr. Maududi, political gains and conquests to establish the kingdom of God is not meant in the above verse rather religious victories have been hinted at and stressed.

If political victories in their limited sense were meant, the reference to 'Hidayah' guidance and 'religion of truth' would not have been necessitated, being out of context. Moreso these could not be effective weapons and means for scoring political victories. It should not be wrongly understood that political gains and victories are not laudable, meritorious and praise worthy. Far from it, political successes solely for the establishment of deen are very commendable and praise worthy. But these do not constitute the ultimate aim of the Prophets (A.S.) or for that matter the deen.

"Ibadah a training course for Jihad."

Since Mr. Maududi is a wholesome politician, he has seen reli-

he says : "Ibadaat is a training course for Jihad". Hence he writes under the title 'Ibadaat'—a training course in his book "Fundamentals of Islam" 3rd edition April' 78, Lahore :

> "These, salah, fasting, zakat and haj are in reality **meant for this very preparation and training.** Just as the countries of the world first impart special training to their men for the army, police and civil service and then take work from them. In the same way the deen of ALLAH (Islam) also first gives training in this manner to all those who get themselves recruited in it for service. Then it wants to take work from them for Jihad and divine government." In the same chapter Mr. Maududi further writes, "**There is no better method possible at all** For this training except these Ibadaat and when Islam prepares its men in this manner, then it tells them : 'Now you are the most pious slaves of God on the surface of earth. So go ahead and fight, remove the rebels of God from the government and take over the powers of caliphate."
>
> Fundamentals of Islam (P. 250/251)

Mr. Maududi would have been justified without any shadow of doubt if he had said that salah, fasting, zakat and haj assisted in creating the qualities necessary for Jihad. But his unsound theories of preparation and training for establishing the kingdom of ALLAH flickers in many of other works in one way or the other. It seems that the emphasis on his batil view is intended to brain wash the innocent muslims. However there is sufficient evidence available from the holy Quran and Ahadith to brush aside this fallacious thinking and reject his line of argument viz. that the purpose of Ibadaat is a training for Jihad.

Salah : Quranic Proofs :—

(1) ALLAH, the most exalted has stated in the Quran : "Establish Salah for My rememberance" Quran.

There is no mention of Salah as an enactment, tenet or mechanism for the training of Jihad.

(2) In approximately 700 verses in the Quran which refer to

salah, it has now here been described or even hinted at as training for Jihad.

Ahadith Proofs:

(1) The Prophet (P.B.U.H.) has described Salah as "The coolness of my eyes" he (P.B.U.H.) did not call it as Jihad.

(2) In both Bukhari and Muslim there is a Hadith in which the Prophet (P.B.U.H.) declared that the action most liked by ALLAH is Salah read on its time followed by good dealing with parents. Jihad in the path of ALLAH is accorded the third place. In this Hadith the most venerable of man's actions being most laudable in the eyes of Allah is salah. And since a more venerable act cannot be a training course for a less venerable one therefore, Salah cannot be a training course for Jihad.

Logical Proofs:

(1) If Salah was the training course for Jihad the training shall obviously fall off during a battle (Jihad). On the contrary Salah is obligatory even on an enemy attack.

(2) If a person becomes invalid due to old age or sickness, Jihad shall not be obligatory on him as against Salah, which is obligatory for a sane, conscious man under all circumstances. So why continue training (Salah) when one is exempt from the result of the training (Jihad). Hence how could Salah be a process (training) for a product (Jihad) ?

Fasting : Quranic Proofs:

(1) The benefits of fasting as explicated by ALLAH in the Quran is "Possible that you become pious". The Quran does not prescribe fasting for creating the ability of Jihad.

(2) According to the holy Quran fasting has been an obligatory tenet in all ages unlike Jihad which had not been an obligatory phenomenon in most of the past ages. Moreso, if fasting is a training course then why should it be obligatory on people on whom Jihad is not fard ? This presupposes fasting as not a training course.

Ahadith Proofs:

(1) The Prophet (P.B.U.H.) has said that fasting protects you from the sting of evils, of satan, of carnal desires (Nafs). Thus it is a training course for purification of soul-Taqwa (piety) and not for Jihad.

Logical Proofs:

(1) If fasting was a training course for Jihad, it should not break with smoking, vomiting (mouthful) etc.

(2) In certain circumstances Shariah has permitted 'fidya' in lieu of fasting. If due to old age etc. one cannot keep Rozah, Shariah allows him compensation of fast by payment of 'Fidya'.

Zakaat : Quranic Proofs:

(1) Unlike Jihad which had not been obligatory upon all of the Ummats, Zakaat like Salah has all along been obligatory upon the Ummats of other Prophets.

Hence it is not possible that a training course for that which is non-existent becomes compulsory and fard.

Ahadith Proofs:

(1) The Prophet (P.B.U.H.) has said that Zakaat is a means of cleaning wealth, which is different in all its entirety to Jihad training.

(2) Another Hadith states that if Zakaat is stopped ALLAH, the most exalted, shall stop the rains. There is, however, no mention of deprivation from the ability of Jihad.

Logical Proofs:

(1) Zakaat is only compulsory upon the wealthy i.e. (According to Islamic standards). So, if Zakaat had been a training course for Jihad then besides the crippled and physically unfit it would have had been obligatory for all and sundry and that includes rich and poor. But it is not so. On the contrary Zakaat is obligatory on a wealthy man who may be physically disabled or incapacitated and not obligatory for a healthy but poor man. Hence this conclusively proves that Zakaat is not a training course for Jihad.

Haj : Quranic Proofs:

ALLAH states in the Quran that Haj is obligatory for people who have the means but he did not give a description of the benefits of Haj in any verse. Rather He exemplified the benefits of Haj—for one to see for oneself. It pertained to the sense of vision-to behold, and not to the sense of hearing-to listen to. The sublime spirit of the benefits of Haj lay in its demostration, the pageant. If the benefits of Haj were training for Jihad it ought to have related to the sense of hearing which would certainly have a clear reference in the holy Quran, hence Haj could not be a training course.

Logical Proofs:

(1) If Haj had been a training course for Jihad it would have been an obligation to be fulfilled before the old age. For, the Quran proclaims Jihad not to be compulsory for women, old people and children, therefore, what is the need of this training for women, old people and children for Jihad is itself not compulsory for them. Hence haj cannot be a training course for Jihad.

(2) If Haj had been a training course for Jihad there would not be a justification for the 'Ihraam', a paupers dress. The need would have been for a military rather a protective dress with the shape, size and stitch convenient and conducive to fighting. There was no need to have the head uncovered.

Only a man of Mr. Maududi's senses looking through political glasses could have the audacity to call Haj a Jihad.

Some Prophets did not fulfil their missions in the world.

> ALLAH knows best what Mr. Maududi meant when he said, "with this object before them did the Prophets endeavour to bring about political revolutions in their respective ages, some of them were only able to prepare ground, as Prophet Abraham, and others succeeded in practically starting the revolutionary movement but their mission was terminated before they established the rule of God".
>
> (A short history of the Revivalist Movement in Islam-P. 26 1st edition June 1973-Delhi).

Mr. Maududi, perhaps, knows the reasons for blurring the images of the Prophets (P.B.U.T.). In sharp contrast the Ahle-sunnat wal Jamaat believes that all the Prophets (AS) completed and fulfilled their "Missions" in this world and on the day of judgement when a Prophet's Ummat shall deny this, we, the Ummat of the beloved Prophet (P.B.U.H.) shall be called upon to testify and give evidence against these Ummats for falsely accusing the Prophets (AS) of not having fulfilled their "Mission" in this world as is stated in the Quran Al-

Prophets are not infallible.

Mr. Maududi believes that Prophets can commit sins and have committed sins. Hence we find in his works numerous instances where he implies this baseless, unsound and un-Islamic theory. He writes in The Meaning of the Quran P. 137 Vol. V 2nd edition April' 76. Lahore.

> "Incidentally, this verse makes plain the nature of the immunity of the Prophets from sin. It does not mean that a Prophet is infallible and incapable of committing any error, offence or sin, or doing wrong or making a mistake."

There does not appear a need for writing a commentary which is not in consonance with the Islamic thought and teachings except for inducing an element of doubt in the trust and confidence that mankind has on these virtuous, chosen and innocent souls and their teachings which can certainly do more harm than good to Islam.

> Mr. Maududi further adds, "What it means is this: though a Prophet possesses passions, emotions and carnal desires like other human beings, **and is capable of committing a sin**, he is so virtuous and God-fearing that he never deliberately cherishes any evil intentions, for he is endowed with such great arguments from his Lord as do not allow the lusts of the flesh to overpower the voice of conscience. **And if ever he succumbs inadvertently to any of the human weaknesses**, ALLAH at once sends a revelation to him to set him on the right path".

P. 137 vol. V 'The Meaning of the Quran' 2nd edition April '76, Lahore.

Although, Mr. Maududi is trying to conceal himself behind the veil of his words but his implications are so plain as to stand out clearly above anything else i.e. the Prophets (P.B.U.T.) succumb to human weaknesses and they have also inadvertently succumbed-simply speaking Prophets (P.B.U.T.) are not innocent and commit sins. (O' ALLAH, protect us from such evil beliefs).

Looking at the status of Prophethood from a rational viewpoint we can only reach one conclusion which is that of the Ahle-Sunnah-wal-Jamaat. (i.e.) all the Prophets (P.B.U.T.) are innocent and free from all human weaknesses because ALLAH created the Prophets (P.B.U.T.) solely for the guidance of mankind. How will they fulfil this divine responsibility if they themselves are steeped in sin or even fall prey to 'human-weaknesses'. We see in our everyday lives that no sane person is prepared to heed the words of a preacher and propagater who is not pious and does not lead a virtuous and practical life but rather they shall be ready to snub him. Hence the Prophets (P.B.U.T.) whom ALLAH selected for a purpose cannot (fall under this category) commit sins and will not have any human weaknesses.

This reality is also stated clearly in the Quran when ALLAH, the most exalted, says :

> "Do you enjoin the people towards right and forget yourselves and you read the book of ALLAH. Do you not know."
>
> (Al-Quran-Sura-Baqara)

By human-weaknesses can only be meant those weaknesses that are faults, sins and disliked and not hunger, thirst, sleep etc. for no intelligent human-being who is even slightly acquainted with the English Language can call these (i.e.) hunger, thirst, sleep etc. weaknesses since these are natural phenomena and basic necessities for the very survival of life. However, these may be termed as human-limitations but never as weaknesses. Mr. Maududi himself terms these natural phenomena as limitations. He writes in The Meaning of the Quran Vol III, P. 113, 3rd edition Sep. '76, Lahore.

> "They also believed that such a person (Prophet) should be above the common **human limitations**. They could not conceive anyone to be a Prophet, if he suffered from hunger or thirst and needed sleep or if he had wife and children and went to the bazaar to buy and sell the necessities of life or, if he was sometimes forced to borrow money or was involved in poverty and indigence"

And in Vol VI, P. 13 2nd edition, Sep. '76 under the commentary of the verse :

> "You are human-being like us only" Mr. Maududi writes: "You feel hungry and thirsty and suffer from heat and cold, disease and calamites like us, in short you have every **human limitation** like us".

The above extract is obvious in its form and format that the

words 'human-weakness' do not denote hunger, thirst, sleep etc. but imply fault, erring and a sin.

Hazrat Nuh's (A.S.)— Human-Weakness

As to the Prophet Noah (A.S.) [(Hazrat Nuh (A.S.)] who preached the unity of the Creator for 950 yrs. without wavering and faltering, Mr. Maududi writes :

> "As Noah (A.S.) was like the other Prophets, a human being he also suffered from the common human-weakness, i.e. natural parental love for children. So he begged his Lord to deliver his son from the deluge, ALLAH admonished him because the high character of a Prophet demanded that he ought not to have made such a request even for his own flesh and blood. That is why no sooner was the warning administered to him than he realised that he had come down from the high position of a Prophet to the level of a mere father because of the critical psychological human weakness. Therefore immediately after the warning he repented of his weakness."

The Meaning of the Quran Vol V, P. 88, 2nd edition, April '76 Lahore.

Mr. Maududi further writes :

> "This character shown by him is a clear proof that he was a true Prophet. He returned to the same height and meekly asked his Lord's forgiveness."
>
> IBID P. 88.

and on P. 99 of Vol V, he also writes :

> "Not only was his prayer rejected but he was also taken to task for making a request for his wicked son."

Mr. Maududi has taken 'natural parental love' as a 'human-weakness'. To be subjective let's search our own hearts for an objective appreciation of Hazrat Nuh's (A.S.) predicament. As it is none of us will be free from the 'natural parental love' to our beloved and dear children. Would Mr. Maududi have us beleive that all the parents are sinners and worthy of criticism. Natural parental love on its own or in its purity is no sin rather it is laudable and praiseworthy-ALLAH, the most exalted, has ingrained this quality in the blood of mankind and animals for self guarding their off[illegible]

parental love' can be a deterimental human-weakness if it causes or leads to cause violation of the commandment of the Omnipotent. Barring this, it is a praise worthy and a natural quality in mankind an instinct.

Mr. Maududi says that Hazrat Nuh (A.S.) beseeched and implored ALLAH to save his son from the deluge due to parental love contrary to the command of ALLAH and hence a 'human-weakness'. The reasons for Mr. Maududi to arrive at the conclusion that the dua of Hazrat Nuh (A.S.) was due to the impulse of natural parental love-and making a commentary in a manner which would stain and blemish the image of a Prophet (A.S.) are not understood. Why could Mr. Maududi not agree to the commentary of the accepted majority (of commentators) and say that, Prophet Nuh (A.S.) beseeched and implored ALLAH because ALLAH had promised him : "I shall save your family from the deluge." Hazrat Nuh (A.S.) construed it as his own family and that included his non-muslim son, whilst ALLAH had meant his family of believers, it was thus, natural for Hazrat Nuh (A.S.) to make 'dua' on the plight of his drowning son.

'O ! lord certainly my son is from my family and certainly your promise is most truthful' which clearly shows that Hazrat Nuh (A.S.) made this dua because of ALLAH's promise, even though this verse clearly shows why Hazrat Nuh (A.S.) made this dua, Mr. Maududi does not accept this but on the contrary he prefers to brand the innocent Hazrat Nuh (A.S.) as one who was overcome by 'human weaknesses.'

The Offence of Hazrat Younus (A.S.) :

Hazrat Younus (A.S.) has also come under the critical pen of Mr. Maududi. He commented in The Meaning of the Quran Vol. V P. 59. 2nd edition April '76-Lahore.

> "Prophet Jonah left the place of his mission without divine permission after warning the people of the torment" ...."as the Prophet did not continue his admonition in accordance with the appointed term and left the place of his mission of his own accord, ALLAH's justice did not inflict the chastisement because the legal argument against his people had not been fulfilled."

His curious observation appears in, "The Meaning of the Quran"

Vol. VII, P. 169, 1st edition Nov.' 77–Lahore. As follows :

> "This was not by itself an offence but it was an **offence for a Prophet** to leave the place of his **mission** without the permission of ALLAH".

Behind a thin veil of words Mr. Maududi hideously gives out his belief that Prophets **are not infallible**, and **do commit** sins for which they are taken to task (we seek refuge in ALLAH from this). He disguises in the words "it was not by itself an offence". By commission and omission Mr. Maududi precipitates that Hazrat Yunus (A.S.) committed an offence, a sin a hypothesis which has been completely smashed in the preceding pages, establishing the innocence of all Prophets and it includes Hazrat Yunus (A.S.)–who were all entrusted with a sacred and divine responsibility and were free from all blame and were not liable to commit any sin.

It is not our intention to criticise or belittle anybody, but out of the love for our beloved Prophet (P.B.U.H.) and the Omnipotent Creator, just to put the record straight, it will be both pertinent and relevant here to refer to the late Moulana Yusuf Binori (R.A.) who wrote in the July' 76 issue of the monthly "Bayeenat" and later also referred to in the introduction of 'Maududi Sahib Ke Ghalat Nazariyat' written by Moulana Riyasat Ali Sahib, a lecturer at Darul Uloom Deoband, that Mr. Maududi instinctively makes statements which are not in accordance with the teachings of the Ahle-Sunnat-wal-Jamaat. Whenever the Ulama raise a hue and cry, revealing the 'Haq' and truth, Mr. Maududi discreetly has his teachings removed or changed in subsequent editions. This, is not becoming of a 'pious man' who 'fears ALLAH'. A few quotations to make the difference in version in two editions conspicuous will not be out of place here. For example Mr. Maududi wrote in the first edition of 'Tafhimul Quran' (English rendering : The Meaning of the Quran) on Hazrat Yunus (A.S.)

> "Nevertheless if we consider this deeply in the light of the allusions made in the Quran and details in the book of Jonah, it becomes very apparent and clear that the Prophet Jonah (A.S.) **fell short in fulfilling the obligation of Prophethood** and he most probably left the place of his mission before the completion of his appointed term **due to lack of patience**: therefore ALLAH forgave the Assyrians, when they repented after seeing some signs of the coming torment. As the Prophet fell short in fulfilling the obligation of Prophethood and left the place of his mission before the completion of his appointed (by ALLAH) term; so ALLAH's justice did not inflict the chastisement because the legal argument against his people had not been fulfilled.
>
> Quoted from Maududi Mazhab P. 35*.

In the above Mr. Maududi has criticised Hazrat Yunus (A.S.) in the following ways.

(1) Hazrat Yunus (A.S.) fell short **in fulfilling** the obligation of Prophethood.

(2) Hazrat Yunus (A.S.) left the place of his 'mission' before the completion of his appointed term due to **lack of patience.**

When the Ulama-e-Haq criticised Mr. Maududi for his blasphemous statements he did not repeal his statement and writings openly saying that he had erred and what he had written was contrary to the teaching of the Ahle Sunnat-wal-Jamaat, but on the contrary without any public statements he had these wrong, evil, false teachings of his secretly removed in the next edition. This behaviour is not befitting of high character and is also contrary to the teachings of Shariah, for it is stated in Hedayah (arabic) Vol. III P. 158 "that repentance (Taubah) should be like the sin itself for a concealed sin the repentance should also be the same and for an open sin and wrong the repentance should also be in the open." It is obvious that if a person preaches a wrong belief either by tongue or pen he has committed a wrong in the open hence it is only correct that he repents likewise in the open for if he seeks the Creator's forgiveness and does not inform the people that he had erred they shall continue on the wrong due to the teachings of the preacher. Similarly if Mr. Maududi has repented and because of this has after the warnings of the Ulama removed such things as were contrary to the teaching of the Ahle-Sunnah-wal-Jamaat then together with this a public statement, for the benefit of those people who

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*'Maududi Mazhab' the author of this book has offered Rs. 50/- to any person proving wrong his 'quotations' from Mr. Maududi's writings w[illegible] to-date has not been claimed.

bought those editions in which wrong and batil was written, was necessary. For it is wrong to assume that it shall be picked up by those people who had purchased the 'wrong editions' that they shall also purchase the 'correct editions' and not making a public statement is proof enough that Mr. Maududi has not changed his ideologies of principles but due to pressure of criticism he had these wrong teachings removed **secretly** from the latest editions. O! ALLAH guide us all to the correct teachings and save us from propagating an Islam which is foreign to the teaching of your beloved Messenger (P.B.U.H.), Ameen.

ISLAM—'MOVEMENT' AND PROPHETS (AS)— 'REVOLUTIONARY LEADERS'

Mr. Maududi also errs when he says that Islam is a 'Movement' and all Prophets (A. S.) including our beloved Prophet (P.B.U.H.) are 'Leaders' nay 'Revolutionary Leaders' he writes.

> "There is no doubt that all the Prophets of God (P.B.U.T.) without exception were **Revolutionary Leaders** and the illustrious Prophet Muhammad (P.B.U.H.) was the **Greatest Revolutionary Leader.**"
>
> 'Jihad in Islam'—P. 15 (1st Edition May '76—Lahore)

> "In reality Islam is a **Movement** which seeks to build up the structure of human society"
>
> 'Process of Islamic Revolution' P. 23.
> 3rd Edition Feb. '70 Delhi.

> "Meanwhile the **Leader** of the **Movement** himself by his personal example fully demonstrated the Principle of his **Movement** and everything the **Movement** stood for"
>
> IBID. P. 33

> "When the holy Prophet (P.B.U.H.) was commanded to **start his mission** at Makkah, ALLAH sent down such instructions as the Messenger needed for his **own training.**"
>
> 'Introduction to the study of the Quran' P. 13
> Edition 1971, Delhi.

Mr. Maududi has extensively used the words "Movement", "Mission", "Leader" and "Revolutionary" seemingly brainwashing and indoctrinating the readers into accepting them to be correct. Islam is a deen and calling it a movement is lowering its status, similarly calling Prophets (A.S.) 'leaders' in no way does justice to their high status, the ultimate in finesse of mankind and divine rank of Prophethood-because in this age there are various 'movements' and 'leaders' and if he regards Islam as a 'movement', and Prophets (A.S.) as 'leaders', the general public shall obviously take these like the present day 'movements' and 'leaders' and it is not a hidden fact that to-days

movements with their man made laws and these present day leaders with their personal motivations and greed for chair and gain can never be like the divine deen and the divinely guided Prophets (A.S.). A living example is that Mr. Maududi is a 'leader' and Jamaat-e-Islami a 'movement' but it will be fallacious and reprehensive to designate Mr. Maududi as a Prophet and the Jamaat-e-Islami as a deen.*

Hazrat Adam (A.S.) 'Sinned'

Hazrat Adam (A.S.) has also come under the attack of Mr. Maududi's uncouth, uncivilised pen. For what is its value and worth if it can say that :

> "Prophets are not infallible and commit sins."—hence he writes of Hazrat Adam (A.S.) :
>
> "If he yields to satans temptations, he will be guilty of the worst crime of rebellion against ALLAH and meet with dire consequences"
>
> 'The Meaning of the Quran' P. 66, Vol. 1. 4th edition Nov '76-Lahore.
>
> "Thus Adam was not only absolved of the sin of disobedience but his future descendents were also made immune from its effect. There was, therefore no need for ALLAH to crucify 'his only son' for the atonement of the sin of Adam and his offsprings'.
>
> 'The Meaning of the Quran' P. 70 Vol. I, 4th edition Nov. '76-Lahore.
>
> "The story of Adam has been related with a view to warning his descendants against the evil devices of satan, who is ever ready to mislead them as he did in the case of Adam and Eve."
>
> The Meaning of the Quran P. 4, Vol. IV, 2nd edition April (Year not Given).

Although Mr. Maududi says "thus Adam was not only absolved of the sin", yet the fact remains that he describes the act of eating the fruit of the forbidden tree a sin. One of the reasons for the naration of Adam's (A.S.) story in the Quran is to clarify his position, and to save the mass from misunderstanding or misinterpertation out of sheer folly or ignorance from treating this as a sin. The truth ALLAH has stated in the Quran :

> "And Adam (A.S.) forgot and we did not find an intention for his wrong".
>
> (Quran)

In other words Hazrat Adam (A.S.) ate from the forbidden tree out of forgetfulness and whilst eating he did not remember the command of ALLAH who had said, "and do not even go close towards this tree". Hence he did not intentionally act contrarily to the teachings of ALLAH. It will therefore, not be an act of wisdom to classify this as a sin. ALLAH Himself has exonerated and freed Hazrat Adam (A.S.) from blame, from having committed a sin but Mr. Maududi would not.

If it is argued that Hazrat Adam (A.S.) was informed by satan as can be understood from the verse :

> "Your provider has forbidden you from this tree solely that you do not become angels (or become of the immortals)"
>
> (Quran-Sura-Al-Araf-Ayat 20.)

Hence when he was being spoken into eating from the forbidden tree satan said that ALLAH has forbidden you from eating and this was in itself a reminder of ALLAH's command. Hence it appears that the proof of Hazrat Adam (A.S.) eating out of forgetfulness is not correct. We shall answer firstly that in our everyday experiences we note that there are many instances that despite knowing and being forewarned we still do the wrong unintentionally and out of sheer forgetfulness and secondly we accept that Hazrat Adam (A.S.) had not eaten of the forbidden fruit unintentionally but had fully remembered the command of the supreme and divine creator ALLAH but this still does not imply that Hazrat Adam (A.S.) committed an offence and a sin. Because, ALLAH had commanded him :

> "Do not even come close to this tree lest ye become wrongdoers".
>
> (Quran-Sura-Al-Baqarah-Ayat 35.)

He (A.S.) had made an error in judgement since a demonstrative pronoun 'this' either refers to a specific person or thing or to a

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*This book was written in Mr. Maududi's life-span but due to unforseen circumstances the publishing could not be done earlier.

type and species eg. the Prophet (P.B.U.H.) said once after making wudhu:

"This is wudhu, ALLAH does not accept namaaz but with it."

It is obvious that that the Prophet (P.B.U.H.) did not intend and want every Salah-reader to take his, the Prophet's (P.B.U.H.) wudhu (Ablution) and read namaaz with that ablution-for this is an impossibility hence he meant in this tradition 'this' species and type of wudhu.

Hazrat Adam's (A.S.) error of judgement was assuming the demonstrative pronoun 'this' to be referring to a specific tree whilst in reality ALLAH the most sublime had meant "do not even go close to this (species) type of tree" (i.e.) all those trees that were like this tree. Hence when he ate the forbidden fruit it was not with the intention of breaking and rebelling against the commands of ALLAH but it was thro' forgetfulness as ALLAH states. (Perfect knowledge rests with ALLAH.)

THE PROPHET MOHAMMAD (P.B.U.H.)— HUMAN WEAKNESSES

Even after a brief study of Mr. Maududi's writings it shall dawn upon every intelligent, ALLAH-fearing reader that the criticisms which Mr. Maududi's pen has unleashed on our pious predecessors has no bonds. His criticisms and attacks have not left unscathed even the Prophets (A.S.). Sometimes it is Hazrat Adam (A.S.) who has had to face the brunt of the onslaught unleashed by Maududi's pen and at other times it is the chosen Messenger Yunus (A.S.) nor has he forgiven Hazrat Dawood (A.S.) and according to him Hazrat Musa (A.S.)* committed a grave wrong (ALLAH save us from this) but the climax of Mr. Maududi's criticisms was his letting loose a vicious attack on our beloved and noble Prophet (P.B.U.H.) who has been praised time and time again by ALLAH, the most exalted, in the Quran e.g. ALLAH says:

"O ! Prophet Lo ! we have sent thee as a witness and a bringer of good tidings and a warner and as a summoner unto ALLAH by his permission and as a flame that giveth light."

(Quran-Sura Al-Ahzab-Ayat 45/46)

and also:

"ALLAH verily hath shown grace to the believers by giving unto them a messenger of their own who reciteth unto them His revelations and causeth them to grow and teacheth them the scripture and wisdom although before he came to them they were in flagrant error".

(Quran-Sura-Al-Imran-Ayat 164.)

and:

"ALLAH revealeth unto thee the scripture and wisdom and teacheth that which thou knowest not the grace of ALLAH toward thee hath been infinite."

(Quran-Sura-Al-Nisa-Ayat 118)

But Mr. Maududi has written in the April '76 issue of the 'Tarjumanul Quran':

"He (i.e.) Prophet (P.B.U.H.) is neither above human-kind **nor is he free from human-weakness,** which ignorant man has said that he is above human-kind............"

Though Mr. Maududi after these harsh words continues and praises the Prophet (P.B.U.H.) but this is in itself sufficient proof in what light he holds the Prophet (P.B.U.H.). The words 'he is neither above human-kind' are in themselves harsh and derogatory but by saying 'nor is he free from human-weakness'–reveals his inner most thoughts.

By human-weaknesses Mr. Maududi can never be meaning eating drinking, sleeping etc. as has been explained (prior to this) but he can only mean those weaknesses that are faults and wrongs. How, we ask him, can a person afflicted with wrongs and faults and weaknesses be chosen by ALLAH, the most exalted, for the divine purpose of guiding mankind from darkness to light (ALLAH protect us) it implies that ALLAH, the most exalted, chose wrongly, for of Prophets (A.S.) ALLAH, the most exalted, has stated in various places in the Quran:

"We chose them and guided them."

Quran

*His criticisms of Hazrat Dawood (A.S.) and Hazrat Moosa (A.S.) can be traced in his Urdu words. To-date there has been no

These words of Mr. Maududi in reality smash to smithereens the very core and foundation of Islam, for the outcome of such a belief is nothing but questioning of Shariah and of the traditions. It is for this very reason Mr. Maududi literally without the least bit of concern rejects some traditions of our beloved Prophet (P.B.U.H.) despite that they are regarded both by Imam Bukhari (R.A.) and Muslim (R.A.) as being authentic. The muhaditheen have said that it is the correct tradition but Mr. Maududi rejects it and hence he writes in 'The Meaning of the Quran', Vol. VII P. 158, 1st edition Nov. '77 Lahore that :

> "But if the text of the tradition itself clearly shows that such a thing could not have been said by the holy Prophet, there is no reason to insist that it should be accepted as authentic merely because its reporters are authentic."

Simply speaking, words such as 'nor is he (i.e.) the Prophet (P.B.U.H.) free from human weakness' washes away the confidence and trust muslims have for the Prophet (P.B.U.H.) and for the pious predecessors (R.A.) and open the road to preach 'a new Islam' where traditions are either rejected at liberty or accepted at random or interpreted to suit one's ideologies and teachings, where Quran is seen thro' political lenses. The above extract from The Meaning of the Quran clearly shows that Mr. Maududi is treading a treacherous path which is contrary to that of the Ahle-Sunnah-wal-Jamaat (Perfect knowledge rests with ALLAH).

THE STATUS AND STATURE OF THE SAHABAH (R.A.)
Companions of the Prophet (P.B.U.H.)

The stature of the Sahabah (R. A.) cannot be judged with a common yardstick meant for adjudicating the measure of success and the assessment of achievements in terms of historical narrations and data. That yardstick is too small a scale for The Sahabah (R.A.) who are that Holy and Pious group who form an 'ALLAH Blessed Link' between the Holy Prophet (P.B.U.H.) and his Ummah. Without this link, (a) the Quran would not have had reached us (The Ummah); nor

(b) the Traditions (Ahadith); nor

(c) even the Prophet's (P.B.U.H.) Prophethood; nor

(d) Islam would have reached us (had it not been for these pious 'links'.)

They were the Companions of our Beloved, Noble Prophet (P.B.U.H.). The Sahabah (R.A.) were the faithful soldiers of Islam who held our Prophet's (P.B.U.H.) teachings in higher and greater esteem than their wives, children and wealth. They sacrificed their lives to spread the teachings of Our Prophet (P.B.U.H.). Their character is in fact the true reflection of the Prophet's (P.B.U.H.) character.

It would be naive to apply the routine criteria to judge the status and stature of the Sahabah (R.A.) as we do for other earthlings. For it is a manifest truth that the authenticity of the historical narrations is too unauthentic to compare with the overwhelming authenticity of the Prophet's (P.B.U.H.) Ahadith. No great efforts were taken to remove the un-authentic bulk of information from the authentic in the context of historical data whilst no pains were spared in compiling the Ahadith.

Imam Suyuti (R.A.) in his book 'Tadribul Rawi' reports that Imam Bukhari (R.A.) used to say that from the 300,000 Ahadith which I have memorized, I have compiled the 'Sahih Bukhari' which has 4,000 Non-repeated Ahadith. This vast difference is solely due to the strict rules and principles which Imam Bukhari (R.A.) adhered to in sifting authentic from the non-authentic Ahadith.

Similarly, Imam Muslim (R.A.) compiled his 'Sahih Muslim' which has 4,000 Ahadith from 300,000 Ahadith. Imam Aboo Dawood (R.A.) from 500,000 Ahadith and Imam Ahmad (R.A.) from 750,000 Ahadith.

There is no parallel of the like in the history of mankind-no case with even distant similarity-where historical narrations in their details ever passed from generation to generation and for all posterities to come of a grand delivery of precisely exact words and messages, in the manner in which the Prophet's (P.B.U.H.) traditions were handed on to people through all times to come in conformity with the Prophet's (P.B.U.H.) desire expressed in the following :

(a) 'Pass on from me even if it be one word' (Hadith)

(b) 'Whosoever reports contrary to my teachings, prepares his abode in Hell (fire)' (Hadith)

If the historical facts and fallacies, data and narrations were put to test on the touchstone of authenticity as for Ahadith, 95% of the information that has trickled down to us would fall through.

Thus the application of historical text and data to explain the character of the Sahabah (RA) would be a futile exercise, for what is primarily required is a study of the Quran, Traditions and Ijma.

Not only that ALLAH has portrayed splendid character and serene personality of the Sahabah (R.A.) in the Quran, but a study of the traditions in which our Prophet (P.B.U.H.) has significantly referred to his beloved companions (R.A.) also shows the same.

The erstwhile consensus of opinion about the Sahabah (RA) would also become evident from the following.

Quranic Proofs :

(A) "Muhammad is the messenger of (ALLAH), and those who are with him are hard against the disbelievers (but) merciful (compassionate) against each other. Thou wilt see them bow and prostrate themselves (in prayer) seeking grace from Allah and (His) good pleasure, on their faces are their marks, (being) the traces of their prostration. This is their similitude in the Taurat and their similitude in the Gospel is like a seed which sends forth its blade, then makes it [illegible] it stands on its own stem, (filling) the sower with delight. As a result, it **fills the disbelievers with rage** at them. Allah has promised those among them who believe and do righteous deeds forgiveness and a great reward."

(Quran-Sura-Al-Fatah-Ayat 29)

Aboo Urwah Zubairee (R.A.) has reported that once they were sitting in the company of Imam Malik (R.A.) when people referred to a person who used to speak ill of some Sahabah (R.A.). Imam Malik (R.A.) quoted the above verse till "**as a result it filled the disbelievers with rage at them**" and then said that whosoever has in his heart any fury, rage, against the Sahabah (R.A.), this verse shall apply to him (i.e.) his Imaan would be at stake, as fury and rage at the Sahabah (R.A.) is a sign of 'Kufr' because it was the disbelievers who were filled with rage and fury at the Sahabah (R.A.).

(Maqame-Sahaba-P. 40 by Mufti Shafi)

(B) In another Quranic Ayat is mentioned :

"........On the day that ALLAH will not permit to be **abased and humiliated the Prophet** (PBUH) and **those who believe with him.**"

(Al-Quran-Sura-Al-Tahreem Ayat-8)

(C) "The vanguard (of Islam) the first of those who forsook (their homes)— (MUHAJIRIN) and of those who gave them aid (also) ANSARS. Those who follow them in (all) good deeds **well pleased is ALLAH with them,** as they with him ; For them Hath He prepared Gardens under which rivers flow, wherein they will abide forever. That is the supreme truimph"

(Al-Quran-Sura-Al-Tauba-Ayat-100)

It follows from these verses that ALLAH is pleased with the Sahabah (R.A.) and all those who follow in their footsteps. Their eternal resting place is in Heaven.

The great Commentator of the Quran, Allahmah Ibn-e-Katheer (R.A.) in his commentary of these verses has given this description: "A painful doom awaits those people who hold (the Sahabah (R.A.), or some of them as enemies or (even) speak ill of them. What is the position (and condition) of their belief in the Quran (after

criticising and speaking ill of these people) with whom the Creator has announced His pleasure (as He has declared "ALLAH is pleased with them and they are pleased with ALLAH".) IBN Abdul Barr (R.A.) in the book 'Muqaddama-tul-Istia'ab" after quoting these verses has stated: "That (person) with whom Allah has been pleased He shall never be displeased (with them) again, Inshaallah. Because if after declaring His pleasure He becomes displeased with them it means that, while announcing His pleasure ALLAH did not know of their ultimate result, their final destination, which is not possible. Therefore, after The All Knowing's declaration, it is inevitable and and an incontrovertible fact that they go to Heaven." (ALLAH knows best.)

Hafiz Ibn Tay'mia (R.A.) in his book "Assarimul Muslool Ala Shatim-il-Rasool" has stated that ALLAH, can be pleased with only that person, who during his life-span fulfils His 'causes of pleasure' and that person with whom ALLAH is pleased, He shall never be displeased with him.

It is not our intention to stud this dissertation with Quranic verses that show the virtues of the Sahabah (RA) but to bring into sharp focus the pristine beauty of ALLAH's pleasure with them and His blessings in the hereafter.

Furthermore if the non-believers cursed or spoke ill of the Prophet (PBUH), ALLAH answered on behalf of the Prophet (PBUH) as would be seen from the following :

(a) When the Prophet (PBUH) invited the mushrikeen of Mecca towards Islam and the unity of Allah, the accursed Aboo Lahab cursed the Prophet (P.B.U.H.) and said : "May you be ruined and destroyed"—Aboo Lahab gesticulated with his hands and even threw a stone at the Prophet (PBUH), to this ALLAH ordained :

"Perish the hands of the father of flame (Aboo Lahab) perish he !

(Quran-Sura-Al-Lahab-Ayat 1)

When the Propeht (PBUH) was called 'insane' ALLAH answered :

"Thouart not by the grace of Thy Lord mad or possessed."

(Quran-Sura-Al-Qalam-Ayat 2)

When the mercy for the worlds was called 'Poet' the Master of the world's answered :

"We have not instructed the Prophet (P.B.U.H.) in poetry nor is it (suited) meet to him."

(Quran-Sura-Yasin-Ayat 69)

Similarly when the Mushrikeen of Mecca and the Munafiqeen of Medina cursed and spoke ill of the Sahabah (R.A.) ALLAH, also answered on behalf of them. Speaking ill and cursing the Prophet (P.B.U.H.) is a grave and serious crime; likewise speaking ill of the Sahabah (R.A.) is also a great misdemeanour that warrants and calls for a reprimand from the Omnipôtent Allah Himself :

Hence ALLAH states in the Quran :

And when it is said to them, believe sincerely as the other people have believed" they repied "should we believe as the fools have believed ?" Beware ! they themselves are fools, but they know it not."

(Quran-Sura-Al-Baqara-Ayat 13)

When the Munafiqeen (hypocrites) called the Sahabah (R.A.) 'fools', ALLAH immediately observed "Beware ! they themselves are fools. But they know it not". Employing a sentence which has four forms of emphasis, as any Arabic Scholar will say, thereby stressing that whosoever speaks ill of the Sahabah (R.A.) is My (ALLAH's) enemy.

(b) Further ALLAH states :

"They (the Munafiqueen) say surely if we return to Madina the stronger shall remove the weaker, strength and power belongeth to ALLAH and to His messenger and the believers; but the Munafiqeen know not".

(Quran-Sura-Al-Munafiqoon-Ayat 8)

Shah Abdul Qadir Muhaddith Dehelvi (R.A.) in his Tafseer 'Mozh-ul-Quran' writes that in one journey a Muhajir and an Ansaar fought. The Prophet (P.B.U.H.) reconciled them but despite reconciliation the hypocrites (Munafiqeen) began speaking among themselves some said, 'Had we not given them (the Muhajireen) a dwelling place, today they would not have fought with us.' Others said 'stop caring and looking after them;' whilst others remarked 'that upon our return to Madinah those that have might and power on their side should remove the weak from the city'.

A Sahabee (R.A.) overhearing the Munafiqeen informed the Prophet (P.B.U.H.). When the Prophet (P.B.U.H.) questioned them (the Munafiqeen), they denied such statements on oaths and said that the Sahabee (R.A.) who reported this spoke a lie due to his enmity and hatred to them. In other words they accused the Sahabee (R.A.) of lies and back-biting. ALLAH answered in the Sahabee's (R.A.) defence by revealing the above verse and informed the Prophet (P.B.U.H.) that the Sahabee (R.A.) has spoken the truth.

Observe ALLAH's Love for the Sahabee (R.A.).

(c) ALLAH says :

"When they meet those who believe, they say, 'we too are believers', but when they privately meet their evil geniuses they say, "Indeed we are with you. We are only mocking at these people (little do they realize that) ALLAH is mocking at them. ALLAH will throw back their mockery on them and give them rope in their tresspasses, so they will wander like blind ones (to and fro).

(Quran-Sura-Al-Baqara-Ayat 15)

The Munafiqeen mocked and fooled the Sahabah (R.A.) by concealing the truth of their dis-belief in ALLAH and exposing what they did not believe. In answer ALLAH said that in reality He was mocking them (for their trying to mock the Sahabah (R.A.).

From the above verses any sane person who has a little fear of ALLAH only, will realise the graveness and seriousness of the sin of speaking ill of the Sahabah (R.A.) and hence will abstain from this sin.

Sahabah (R.A.) are Jannaties :

"Are not equal among you those who spent (freely) and fought, before the victory, (with those who did so later). Those are higher in rank than thou who spent (freely) and fought afterwards but to all has ALLAH promised a **goodly reward** and ALLAH is well acquainted with all that ye do".

(Quran-Sura-Hadeed-Ayat 10)

ALLAH has divided the Sahabah (R.A.) into two groups ; the Sahabah (R.A.) who accepted and believed in the unity of ALLAH before the conquest of Mecca and the Sahabah (R.A.) who brought faith in ALLAH after the conquest of Mecca. Their status varies but for both these groups, ALLAH has promised **good rewards** which is termed as 'Al-Husna' in the Quran. Where else shall they be blessed with these 'good rewards' but in heaven (Jannat). As is mentioned in Jalalain Sharief P. 449.

Status of Sahabah (R.A.) In The Hadith

The authentic books of Ahadith are replete with traditions and narrations emphasising the status of the Sahabah (R.A.). The following few are cited below :

(1) "Do not speak ill of my Companions for if any of you gives in charity gold in the proportion of Mt. Uhud, this shall not be equal to Sahabee's sacrifice of a 'Mud' or even half a 'mud' ".

(Bukhari, Muslim, Aboo Dawood).

(Mud is a minor Arabic measure which is equivalent to approx. half a Kilo).

The Arabic word 'Sabbun' (speak ill), does not only mean abusive language but refers to words and connotations meaning to belittle some one.

In 'Tirmizi Shareef' Hadrat Abdullah Ibn Mugaffal (R.A.) has reported that the Prophet (P.B.U.H.) said :

(2) "Fear ALLAH, fear ALLAH, with respect to my Sahabah (R.A.) (after my passing away), do not make them targets of abuse, for that person who shows love to them does so with my love and that person who grudges them and shows enmity towards them does so with my enmity and that person who has troubled them has troubled me and who has troubled me has troubled ALLAH. Lo ! his punishment is close who troubles ALLAH."

The stress on "that person who shows love to them does so with my love" is tantamount to equating the love for the Sahabah (R.A.) to love for the Prophet (P.B.U.H.), since the person will only love the Sahabah (R.A.) if he loves the Prophet (P.B.U.H.), conversely the Prophet (P.B.U.H.) loves the person who loves the Sahabah (R.A.). Similarly, two meanings are understood from "that person who grudges them or shows enmity towards them does so with my enmity".

With either meaning this Hadith is a sufficient warning for people who openly criticise and abuse the Sahabah (R.A.) through which (criticism and abuse) readers and observers loose faith on our Beloved Prophet's (P.B.U.H.) close companions which undoubtedly leads to questioning the authenticity of their reporting and narrations from the Prophet (P.B.U.H.) and eventually to the Quran and Islam itself.

Furthermore the Muhadditheen are unanimous that all the Sahabah (R.A.) are 'Aduul'. Ibn Slaah (R.A.) has defined and explained 'ADUUL' as being a mature, intelligent Muslim who has safeguarded himself from sins and acts that are contrary to human-nature, kindness and politeness i.e. humantarianism.

It is a universal truth that only Prophets (A.S.) are innocent and free from sins, hence the Sahabah (R.A.) did commit sins and errors for which they were also punished, but this does not give any of us, the right of criticising, abusing and speaking ill of these close assosciates of our beloved Prophet (P.B.U.H.).

One wisdom to show errors of the Sahabah (R.A.) could be to **demonstrate the manner of application and practice of legal Islamic punishments.**

Allamah Ibn Taymia (R.A.) in his book 'Aqeedatul-Wisatat' has said :

> "of all those wrongs that have been linked and assosciated to the Sahabah (R.A.), the greater part and majority of these are lies and false and (of the remaing) part of it was due to the fact that they had interpreted the Prophet's (P.B.U.H.) (deeni) command wrongly (error of judgement) (e.g.). (The Archers (R.A.) leaving the mountain pass in the search of Booty); and if we accept these wrongs to be sins and faults of theirs, then, it should be remembered that these sins of theirs have been forgiven either due to the fact that they have repented as has been mentioned in the Quran and Hadith or because of their numerous other good and deeds or due to some calamity that befell them which purged them of their Sins."

The Quran and Traditions bear testimony to the fact that the sins of Sahabah (R,A.) have been forgiven.

The reasons for the Ahl-e-Sunnah-Wal-Jamaat holding the belief that though the Sahabah (R.A.) are not innocent and free from sins, they should not be abused or spoken ill of, may be briefly enumerated as follows :

(1) The Sahabah's (R.A.) close contact and connection with the Best of Creations that set foot on this earth. ALLAH made their life pattern in conformity and compliance with the teachings of Shariah (DEEN) and hence sins or acts contrary to the Shariah were a rarity.

(2) Their intense love for the Creator and His beloved Prophet(P.B.U.H.) and their fear of ALLAH made them repent over the wrong and they brought themselves forward for punishment despite knowing fully well, the Prophet's (P.B.U.H.) saying that one who seeks repentence after a wrong shall be exonerated so much as if he did not commit any sin.

(3) The Quranic saying :
"Lo ! GOOD DEEDS ANULL ILL DEEDS".
(Quran-Sura-Hud-Ayat 114)

(4) Their steadfastness in times of distress, trials and tribulations by the side of the Prophet (P.B U.H.) in his efforts in spreading and propegating the DEEN of Islam, is an invincible ingredient of their sublime character.

(5) Their impregnable link between the Prophet(P.B.U.H.) and the Ummah serves as means for descending the Quran and other teachings of the Prophet (P.B.U H.) to the World. Any imperfection or deficiency in them would have stopped and hindered the propagation and unqualified acceptance of deen.

(6) The mere fact that ALLAH chose these people to be the Companions of His Beloved Messenger (P.B.U.H.) and He blessed them with this honour in this world that He forgave their sins and declared in the Quran that "ALLAH is pleased with them and also promised them Heaven is a sufficient proof in itself.

(7) The Prophet (P.B.U.H.) has directed us to love his Companions (R.A.) and informed us that honouring them is a sign of faith (Imaan) and by abusing and speaking ill of them, our faith (Imaan) would be at stake.

Sahabah (R.A.) as Criteria of Right and Wrong

The Sahabah (R.A.) are also a criteria of right and wrong. Basically their DEENI works are for us a beconlight to blaze the road to peace and salvation, to determine right from wrong, good from evil, sunnat from bidat (innovation), sound from un-sound etc.

Reasons for the Sahabah (R.A.) being a Criteria of Right and Wrong

Reason (1)

> "If anyone opposes the messenger (P.B.U.H.) even after guidance has been plainly conveyed to him and follows a (DEENI) path, other than that of the believers, We shall leave him (every one of them) in the path he has chosen and land him in hell, what an evil abode".
>
> (Quran-Sura Nisa-Ayat 115)

Hazrat Shah Abdul Aziz (R.A.) a great Islamic Scholar, son of the Islamic Legend Hazrat Shah Waliuallah Mohaddith-Dehelvi (R.A.) in his book "Tuhfa e-Ithna Ashriyyah" P. 600 (Persian) has observed :

> "It can be understood that the person who opts for the way which is in contrast to that of the Believers he is entitled to the fire of hell and it is an accepted fact that at the time of revelation of this verse the Believers were none other than the Sahabah (R.A.)".

Thus, the teachings and actions of Sahabah (R.A.) are a correct path of guidence for us to emulate and follow. One acting contrary to the teachings of the Sahabah (R.A.) shall belong to people who have gone astray and waylaid.

Reason (2)

> "ALLAH and His Angels send mercy upon you so that He can remove you from darkness and lead you towards light".
>
> (Quran-Sura-Al-Ahzab-Ayat 43)

Hazrat Shah Abdul Aziz (R.A.) states "that the people addressed in this verse are the Sahabah (R.A.)

ALLAH removed them from Darkness to light and from falsehood to truth so whosoever follows the Sahabah (R.A.) shall also be saved from darkness as the followers of a torch-bearer in a dark night also benefit from the light. Hence freeing himself from the evils of darkness".

We therefore, understand that those people who follow the Sahabah (R A.) shall be successful and on the right path.

Reason (3)

Allah also speaks of the Sahabah (R.A.) in the Quran as :

> "These are the (only) people who are successful".
>
> (Quran)

Shah Abdul Aziz (R.A.) states : "Without doubt the followers are successful".

Reason (4)

And also as :

> "These are the (only) people who are on the right path."
>
> (Quran)

Shah Abdul Aziz (R.A.) states : "The followers of the righteous are righteous".

Reason (5)

The Prophet (P.B U.H) showing the Sahabah (R.A.) to be criteria of right and wrong stated :

> "My Ummah shall be involved in all those things in which the Bani Israel were involved. The Bani Israel were divided into 72 groups. My Ummah shall be divided into 73 groups. The abode of all of these groups will be hell excepting one". The Sahabah (R.A.) asked the Prophet (P.B.U.H.)"which group is this going to be". He (P.B.U.H.) replied "MA Ana Alaihi Wa Ashaabi" "That (Road, path, way) upon which I and my Sahabah (R.A.) are".
>
> (Ahadith—Tirmizi Vol. 2. p. 29)

In this Hadith the Prophet (P.B.U.H.) did not only say "MA ANA ALAHI", but to this he also added : "WA

ASHABI "THAT PATH ON WHICH MY SAHABAH (R.A.) ARE", let's examine in all fairness what this statement implies. Does it mean anything other than the SAHABAH (R.A.) being a criteria of right and wrong just as the Prophet (P.B.U.H.). Every truth-seeker is compelled to accept that the SAHABAH (R.A.) because of their close contact with the best of MANKIND (P.B.U.H.) and their extreme love for him (P.B.U.H.) developed an intense fear of the omnipotent ALLAH. These were the virtues that stopped them from going astray from the Islamic path and if they did commit any wrong they were quick in soliciting Pardon as could be seen from the AHADITH. Hence Allah and the Prophet (P.B.U.H.) have called them the barometer of right and wrong.

Contray to the teachings of the Quran and Hadith, an anti-Islamic belief corroding the foundations of Islam is professed by Mr. Maududi and the Jamaat-e-Islami which states :

> "Should hold no human being, except the messenger of God, as the criterion of right and wrong, nor regard anyone above criticism,...............

('The constitution of the Jammate-e-Islami Hind' P. 4. 3rd edition, April' 71 Delhi)

Does it not warrant severe criticism and mass scale rebellion ?

Reason No. 6

The Prophet (P.B.U.H.) has also stated :

> "Make it incumbent upon yourself to follow my way and the way of the right guided caliphs. Hold fast (Cling) on to these ways with your jaws".
>
> (Hadith, Mishkat-P. 30)

The Prophet (P.B.U.H.) has in this Hadith termed the way of the Caliphs (R.A.) as 'SUNNAH' implying that the 'SUNNAH of the SAHABAH (R.A.) is also a criterion of right and wrong just as his (P.B.U.H.) sunnah'.

The author of 'AL-FUTUHATUL-WAHABIYAH' (P. 198) whilst commenting on this Hadith observes.

> "That the reason for the Prophet (P.B.U.H.) terming both his way (Teachings) and that of the 4 Caliphs

> (R.A.) also as Sunnah was either because the Prophet (P.B.U.H.) knew through divine light that the Caliphs (R.A.) will not err in their deductions from his Sunnah or those Sunnahs were to gain currency in the times of the caliphs (R.A.). The Prophet (P.B.U.H.) forewarned us so that his (P.B.U.H.) teachings are not cast aside as these were not practised in the Prophet's (P.B.U.H.) life span".

The Prophet's (P.B.U.H.) approval of the mode, conduct and pattern of life of the Caliphs hardly needs any testimony. Rather it establishes the teachings of the Caliphs (R.A.) as a criteria of right and wrong but on the contrary Mr. Maududi states :

> 'So much so that even the Judicial Pronouncements of the right guided Caliphs given by them in their Judicial capacity as qadis did not acquire in Islam the force of law.'

('The Islamic Law and constitution' P 75/76. 6th Edition-Jan. '77 LAHORE)

Mr. Maududi take heed of the under lying :

(A) Allamah Hafiz Ibne Abdul Bar's (R.A.) Saying :

> "Who can be more just than the Sahabahs (R.A.) whom Allah, The Most Exalted, has chosen for the help and companionship of the Prophet (P.B.U.H.)"
>
> ('Maududi Saheb Akaber-e-Umat Ke Nazrme P. 101)

(B) Hazrat Omar's (R.A.) Stand :

> Hazrat Omar (R.A.) once became very angry and infuriated when he heard that a person had spoken ill of the Sahabie, Miqdaad Ibne Aswad (R.A.). Hazrat Omar (RA) said "allow me (leave me) to cut off that unworthy person's tongue so that in future this unworthy person will not have the ability of speaking ill of the Sahabah (R.A.)."
>
> (Ibid)

Reason No. 7 :

The Prophet (P.B.U.H.) has also stated :

"Follow after me (after my passing away) Aboo Bakr and Umar (R.A.)"

(Hadith, Mishkat. P. 500)

But this (i.e. following) Mr. Maududi and the Jamaat-e-Islami term as "Mental Servitude" for clause ix of their Constitution reads' "should hold no human being, except the messenger of God, as the criterion of right and wrong, nor regard anyone above criticism, nor be under mental servitude of anyone, but assess and judge everyone according to the same perfect criterion framed by God and place a person in that very category in which he falls in the light of that criterion." (The constitution of the Jamaat-e-Islami Hind' p. 4. 3rd edition April'71 Delhi.)

A second look at the above clause reveals that Mr. Maududi and Jamaat-e-Islami hold the view that no human being, not even our Beloved Prophet (P.B.U.H.) is innocent (May Allah Protect us) and free from faults, "nor regard anyone above criticism" Criticisms are meant to reveal and bring to the fore the errors, shortcomings and faults of the person being criticised.

Reason No. 8

Hazrat Umar (R A.) reports that he heard the Prophet (P.B.U.H.) saying I asked Allah, with regard to the differences of my Companions (R.A.) after my passing away to which I received the revelation in which Allah stated, 'your Companions are like the stars of the sky to Me, since some stars are brighter than the others but all of them have light, hence that person will be on the right path who chooses any view from the Sahabah (R.A.).' Hazrat Umar (R.A.) narrates further that the Prophet (P.B.U.H.) then stated "my Companions are like the stars whomsoever you follow you shall be on the path of guidance.*

(Hadith-Mishkat Sharief p. 554)

*In the near future we hope to publish a book-'TAQLEED'-explaining the need for the following of one Imam,

In this Hadith, Allah's saying :

"They are to me on the path of guidance",

and the Prophet's (P.B.U.H.) saying :

"My companions are like stars whomsoever you Follow you shall be on the path of guidance", firmly unravels that the Sahabah (R.A.) are a criterion of right and wrong.

Reason No. 9

The Prophet (P.B.U.H.) said :

"For my Ummah I am pleased with that which pleases Ibn Umme Abd (Abdullah Ibne Masood)".

He (P.B.U.H.) also said :

"Hold fast to the command of Ibne Umme Abd"

And still further :

"If I were to make anyone a vicergent without counselling I would have had made Ibne Umme Abd". (Abdullah Ibne Masood).

(Mazaher-e-Haq p. 689-690)

The above Hadith unfolds the trust and faith the Prophet (P.B.U.H) reposed in His Companions who held a privileged position so much that he (P.B.U.H.) said that, with whatever Abdullah-Ibne-Masood (R.A.) is pleased for my Ummah I am also pleased with that and also hold fast to what Abdullah Ibne-Masood (R.A.) commands you.

Let's peep into history and study what Hazrat Abdullah-Ibne-Masood (R A.) commanded the Ummah. It is reported that Hazrat Abdullah-Ibne-Masood (R.A.) said :

"Whosoever wishes to emulate and follow, then, he should follow the pattern of the Prophet's (P.B.U.H.) Companions, for they have cleaner and purer hearts and profound knowledge than that of the Ummah. Allah, has chosen them for the Companionship of His Beloved Messenger (P.B.U.H.) and chosen them for the establishment of deen so appreciate and value, their worth and follow in their footsteps for these are the people who are on the straight path".

(Hadith-Mishkat p. 32)

At this juncture we beseech the readers to pause for a moment and ponder over the extent to which Hazrat Abdullah-Ibne-Masood (R.A.) felt that the Sahabah (R.A.) should be emulated. This feeling of intense love and unabiding faith in the light of Ahadith cannot be termed as "Mental Servitude" as Mr. Maududi would have it.

Out of all fairness and humility we ask of Mr. Maududi and his followers why have they termed emulating the Prophet's (P.B.U.H.) beloved Companions (R.A.) as "Mental Servitude"? Why has emulating the Prophet's (P.B.U.H.) Companions (R.A.) an act of nobility and piety, been interpreted as a passive state of "Mental Servitude"? Why is the basic principle of Islam being questioned? Is it that once emulation is accepted as "Mental Servitude" then the floodgates of changes, alterations and distortions in the Deen of Islam would be thrown open, which suits the designs of the vested interests in propagating the wrong for the ephemeral riches of this world. The terrible fate of the elders of the Bani Israel should be remembered. Its never too late to seek forgiveness. Allah is most forgiving.

Allamah Ibe-Taimiyah (R.A.) has stated that whatever the Muslims have, from now till the day of resurrection e.g. Iman, Islam, Quran, knowledge and understanding, worships, respite from hell, entrance into heaven etc., all of it is as a direct result of the efforts of the Sahabah (R.A.) and the Caliphs (R.A.) (Khulafa-e-Rashideen) who tread the path of Allah, and every believer who brought faith on Allah shall be obligated to the Sahabah (R.A.), whatever good various groups, Shia etc. (Maududi also) possess is thro' the blessings of the Sahabah (RA).

The above testamentary proofs conclusively vindicate the position of the Sahabah (R.A.), as a criterion of right and wrong, sound and unsound. Basically their Deeni works blaze our road to peace and salavation, to determine what is right from wrong, good from evil, Sunnat from Bidat (Innovation), sound from unsound etc. in the text that we explained in the opening paragraph of this chapter i.e. their word and actions are a touchstone, a means of assimilating right from wrong.

The acts of the Sahabah (R.A.) which did not warrant reprimand could safely be said to form a part of Shariah and Islam much like their commands.

But Mr. Maududi and his band of followers would term this as 'Mental Servitude' and idol worship. For, quite astonishingly he would not regard anyone except the Prophet (P.B.U.H.) as a criterion of right and wrong, and exempting no one from criticism. But on the contrary of himself he claims:

> "I am in no need to defend myself against the criticisms, and it is the gift of my lord that he has saved me from any blemishes."

He also observes:

> "Well the truth is this that when we know for certainty that this (Jamaat-e-Islami) is the only truth, so from this we naturally understand that all other Ideologies are unsound and on the wrong".
>
> (Tarjuman ul-Quran, p 77 Vol. 26, Quoted from Fatawa Rahimiya. Vol. (IV) under print.)

(i) "We have stood for the real Islam and only for Islam and our movement is to include the whole of Islam".

(Tarjuman-ul-Quran. Sep. 1941 p. 5)

The rector of Darul Uloom, Deoband, Hazrat Moulana Qari Mohammad Tayyab Sahib, in the introduction to Hazrat Moulana Hussein Ahmad Madni's (R.A.) book "Maududi Dastur-o-Aquaid-Ki-Haqiqat" has written:

> "Maududi's open claim in his organisation's constitution that no human being, except the Prophet (P.B.U.H.) of Allah, is the criterion of right and wrong nor is anyone including the Sahabah (R.A.) above criticism, followed by his (Maududi's) open criticism of them does not only conflict with the teachings of our Beloved Prophet (P.B.U.H.). But to a certain extent is laying claim of himself being the criterion of right and wrong upon which he makes an effort to judge, test and examine the Sahabah (R.A.). This principle which was made the basis of his movement

forgotten to apply to himself vis-a-vis i.e. "No human being except the messenger of Allah is the criterion of right and wrong".

('Maududi Dastur-o-aqaid Ki Haqiqat.' p. 18)
(Quoted from Fatwa Rahimiya. Urdu Vol. IV. under print).

The preceding pages establishes without a shadow of doubt that the Sahabah (R.A.) are a criterion of right and wrong, sound and unsound etc. and also clearly shows the fallacy preached by Mr. Maududi and the Jamaate-e-Islami.

O! Allah show us the straight path, the path of those whom you have blessed and favoured and we seek refuge in you from the path of those who have gone astray. (Ameen).

SAHABAH (R.A.) : MR. MAUDUDI'S ERRORS AND OUR ANSWERS

The study in the preceding chapter establishes beyond any shadow of doubt that the Sahabah (R.A.) as a criterion of right and wrong The Sahabah (R.A.) shall go to Heaven and that Allah is pleased with them, the close companions of our beloved Prophet (P.B.U H.). This is the view of the Ahle-Sunnah-Wal-Jamaat. But in sharp contrast Mr. Maududi's writings on Sahabah (R A.) is disgusting. We deem it necessary to quote some of Mr. Maududi's passages criticising Sahabah (R.A.) in general, to be followed later by few more passages in which he brought individual Sahabah (R A) under fire. Mr. Maududi observes about Sahabah (R A.) who participated in the Battle of Uhud :

> "Because the setback in the Battle of Uhud was dueto the lack of restraint and lack of fear of Allah".

('The meaning of the Quran' Vol. II, P. 58
3rd Edition, June' 76—Lahore.)

Mr. Maududi has, perhaps, scant respect for the Sahabah (RA), who fought the Battle of Uhud—were they not the

Sahabah (R.A.) and who experienced a temporary setback thro' an error of judgement, were they not the beloved companions of the Holy Prophet (P.B.U.H.), so in reality, Mr. Maududi passes a comment on the Sahabah (R.A.),

Not satisfied with these derogatory remarks he further remarks on P. 59, Vol. II of 'The meaning of the Quran' —3rd Edition, June' 76—Lahore.

> "The main cause of the setback at Uhud was the greed for wealth shown by the Muslims. . They were so overpowered by the lust for the Booty, that, instead of pursuing their initial success to victory, they got engaged in looting in the spoils."

This is the version of Mr. Maududi whilst ALLAH has said this of the Sahabah (R.A.) :

> "So those who fled and were driven forth from their homes and suffered damage for My cause and fought and were slain, verily I shall remit their errors from them and verily without a shadow of doubt I shall bring them gardens underneath which rivers flow. A reward from ALLAH and with ALLAH is the fairest of rewards".

(Quran-Sura-Al-Imran-Ayat 195)

ALLAH, tht most exalted, in this verse uses a verb with two forms of emphasis "LAM" for emphasis and also "NUN" with "TASHDEED". Both of these are used as emphasis on a verb. Hence ALLAH says that "Verily, without a shadow of doubt I shall remit their [Sahabah's (R.A.)] errors". ALLAH, the most exalted, further promises them heaven.

But Mr. Maududi seems to be closing his eyes to these verses. It is of the utmost importance whilst commenting on any verse of the Quran (especially those verses that are related to some incident or the other) that all those verses and traditions (Ahadith) should also be borne in mind that are relevant to this verse—for it is obvious that otherwise the commentator shall not be doing justice in his commentary.

Allamah Hafiz Ibne Kathir (R.A.) says in his commentary ('Tafseer-Ibne-Kathir') that ruined be that person who keeps

enmity with the Sahabah (R A.) or even if he begrudges any one of them or speaks ill of them. How do these people have faith in the Quran that they criticise such people with whom ALLAH is pleased and has announced His pleasure (in the Quran) :

> "Allah is well pleased with them and they with Him".
>
> (Quran-Sura-Al-Bayyinah-Ayat-8)

Hazrat Abdullah-Ibne-Abbas (R.A.) has stated in the commentary of the verse :

> "And those who came (into the faith) after them say : Our Sustainer forgive us and our bretheren who were before us in the faith, and place not in our hearts any rancour toward those who believe. Our sustainer, Thou art full of pity, merciful.
>
> (Quran-Sura Hashr-Ayat 10)

that it is a divine law enjoining all Muslims to seek ALLAH'S forgiveness for the Sahabah (R.A.). Ulama have said that, that person has no status in Islam who does not love the Sahabah (R.A.) and does not make Dua for him and does not seek refuge in ALLAH from having malice and evil in his heart for these beloved, trustworthy and close friends of the best man (P.B.U.H.) that set foot on this earth.

('Maududi-Saheb-Akabir E-Ummat-Ke-Nazr Mein' p. 99/100).

But Mr. Maududi taking no heed of these further states :

> **"The devouring of interest had created greed avarice, parsimony, and selfishness in those who took interest, hatred, anger, enmity and jealousy in those who had to pay it, and these moral evils contributed to some extent to the setback in the Battle of Uhud."**
>
> ('The Meaning of the Quran' Vol. II. p. 62
> 3rd Edition, June' 76—Lahore.)

And on p. 72 of Vol. II, 3rd Edition—June'76—Lahore, Mr. Maududi also writes :

> "i.e. It is the result of your own weakness and wrong acts. You did not show patience, you did things which were against piety, you disobeyed the orders of your leader, you became victims of greed and got engaged in disputes yourself, still you ask where has this diaster come from".
>
> (The Meaning of the Quran)

Mr. Maududi reiterates the "Lack of Patience" on the part of Sahabah (R.A.) as a raison d'etre for the temporary reversal in the Battle of Uhud and describes 'moral evils' caused by devouring and paying interest which he lists as greed, avarice, parsimony and selfishness, hatred, enmity, anger and jealousy also contributed to the setback in the Battle of Uhud. But, on the contrary, from a close study of the Quran and ahadith we learn that neither ALLAH nor his beloved messenger (P.B U.H) has listed these reasons for the fall-back in the Battle of Uhud.

Maulana Riyasat Ali writes in the introduction to the book "Maududi Sahib Ke Galat Nazariyyat" that this commentary of Mr. Maududi's is a self opinionated commentary (Tafseer-Bil Rai) which Allama Anwar Shah Kashmiri (R.A.) has explained (Tafseer-Bil Rai) in his commentary of 'The Sahih Bukhari' as :

> "That commentary which does not necessitate changes in any problems (Mas'ala) or beliefs of our pious predecessors is not a self opinionated commentary but that commentary which changes any problem established and gained by means of Tawatur (successive narrations) or any belief which is agreed upon, then this is Tafseer-Bil-Rai. ('Faidul Bari'-P 150, Vol. 4). Quoted from 'Maududi Sahib Ke Galat Nazariyat".

It is beyond one's comprehension to appreciate Mr. Maududi's criticism of the Sahabah (R.A.) for the setback in the Battle of Uhud when ALLAH, the most exalted, Himself has announced his pleasure.

Criticism of the Prophets (A.S.) and Sahabah (R.A.), (we ask again) does it not make the Muslims sceptical and doubting Thomas's in accepting their narrations ? What is the purpose of such a policy ? It is to pave and cement the way for your indoctrinating literature ? Does it in anyway assist in strengthening the beliefs of the Muslims or does it hamper their spiritual progress ?

O ! ALLAH shows us the straight path, the path of those whom thou has't blessed (Ameen).

Though Mr. Maududi exercises considerable influence on the members of his organisation, he has hardly made any effort to stop or curb them in passing derogatory remarks on the Holy Prophet's (P.B.U H.) beloved companions (R.A).

Hence in the 'Tarjumanul Quran', a periodical widely known as the mouth piece of the Jamaate-Islami, a Maulana Sadrudeen Islahi, stated that Hazrat Abu Bakr Siddiq's (R.A.) discontinuation of the allowance of Hazrat Mistah (R A.) [on his being influenced by the false progagation of the hypocrites (Munafiqeen) that Hazrat Ayesha Sidqiqah (R.A.) wife of the Holy Messenger (P.B U.H.) had committed udultery] was erroneous for a pious person of the status of Abu Bakr Siddiq (R A.).

Hence he erred in fulfilling a delicate demand of Islam. Besides casting doubt about his modesty and sense of honour, Moulana Sadruddeen regards the mode of Hazrat Abu Bakr's (R.A.) action as Un-Islamic Zeal which according to Moulana Sadruddeen lacked the pleasure of ALLAH.

(Taken from 'Maududi Mazhab' p. 60/61).

The view of the Ahle-Sunnat-Wal-Jamaat is that Hazrat Abu Bakr Siddiq's (R.A.) mode of action was in the pursuance of the pleasure of ALLAH; for Hazrat Mistah's (R.A.) being inspired by the vile and false propaganda of the Munafiqeen was not the best of things; nor was Hazrat Abu Bakr's (R.A.) action the product of any "Un-Islamic Zeal" (ALLAH Protect us from this). We may, however, say that his mode of action was not in keeping with his high status and character and an act which was not the most perferable.

It is very astonishing and heart-aching to note the manner in which Moulana Sadruddeen has spoken of the great Caliph Abu Bakr (R.A.), who was given the glad tidings of heaven in this world and of whom the Holy Prophet (P.B.U.H.) said :

> He is the first one who will be invited from all the gates of paradise. (Bukhari)
>
> And
>
> "Abu Bakr and Omar are the two leaders of the

> except the prophets and the messengers".
>
> (Tirmidhi, Ibn Maja, Musnad of Ahmad.)
>
> and
>
> "There was no Prophet but had two viziers from amongst the dwellers of this earth and two from the dwellers of the heaven. As for my two earthly viziers, these are Abu Bakr and Omar.
>
> (Trimidhi),
>
> and
>
> "Out of all people who entrusted me with their company and their wealth (the first) was Abu Bakr. If I were to take a companion I would take Abu Bakr".
>
> (Bukhari, Muslim, Tirmidhi, Ibn Maja, Musnad Ad-Darimi, Musnad Ahmad, Tabaqat Ibn Saad; words of Tirmdhi)

Imam Ahmad Ibne-Hambal's (R.A.) saying should always be borne in mind :

> Islamic (Shari) punishment is compulsory upon that person who accuses Any sahabi (R.A.) of faults and blemishes. He also used to be sceptical of such a person's Islam and he regarded that person's being in the fold of Islam as an accusation and slander upon Islam.
>
> ('Maududi Sahib Akabir-e-Ummat Ke nazr mein,' page 98).

Hazrat Umar (R.A.)

Moulana Sadrudeen Islahi has written in one of 'The Tarjumanul Quran' issues that Hazrat Umar (R.A.) initially did not believe that Prophet (P.B U.H.) had passed away due to that mark of piety of Prophet (P.B.U.H.)—which had been impressed upon him and which most probably led him to believe the Prophet (P.B.U.H.) to be above human kind (taken from 'Maududi Mazhab', page 62/63).

If what Moulana Sadrudeen has written is accepted then what else does it imply but that Hazrat Umar (R.A.) despite

having spent a major portion of his life span in the Prophet's (P.B.U H) company, he transgressed in his belief of the greatness and magnificance of the Prophet (P.B.U H). Is it not abused and far from the truth hich the Muhaddith Shah Waliullah Dehelvi has written in his book 'Qurratul Aenain' p. 270.

> "It should be understood that Hazrat Omar Farouk (R.A.) full well knew that death shall one day overcome the Prophet (P B U.B.). Hence his beliefs were in no way contrary to the teaching of the Prophet (P B U H.) but he had assumed that the Prophet's (P B U.H.) 'outer' senses had stopped functioning and he (P.B.U.H.) was not in the condition of death."
>
> Hazrat Umar (R.A.) had assumed this because he was under the impression that the prophet (P B U.H.) still had a lot to do in this world and this was not the time of his death".

Now, let us take a look after this criticism of Maulana Sadrudden on Hazrat Umar (R,A.) at those traditions wherein the messenger of ALLAH (P.B.U.H.) has praised the second Caliph Umar (R.A.).

> "Were there to be a prophet after me, it would have been Omar".
>
> (Ahmad and Tirmidhi)
>
> And
>
> "Verily, ALLAH has placed truth on the tongue, and in the heart of Omar".
>
> (Abu Daud, Tirmidhi, Ibn Maja, Ahmad, Ibn Saad)
>
> "Satan will not meet you, Umar, crossing a path unless, he will tread a path other than yours.
>
> (Bukhari, Muslim, Musnad of Ahmad).
>
> "That he saw himself in paradise by the side of Umar's Palace"
>
> (Bukhari, Muslim, Tirmidhi, Musnad of Ahmad)
>
> and

Hazrat Imam Aboo Haneefa (R.A.) said :

> "God Should always be spoken of the Sahabah(R.A.) otherwise do not speak of the Sahabah (R.A.)"

Page 100/101.)

Hazrat Uthman (R.A.)

Mr. Maududi and his party men have criticised the Prophets (A.S.) and the Sahabah (R.A.), they have criticised Hazrat Abu Bakr Siddiq (R.A) and Hazrat Umar Farouk (R.A.) and they have not let off the twice son-in-law of the Holy Prophet (P.B.U.H.)

Hence Mr. Maududi writes in conformity with his teaching "Nor regard anyone above criticism".

> Hazrat Uthman who had been elected to shoulder the heavy burden of caliphate, did not possess the qualities of leadership to the extent his great forerunners had been endowed with consequently 'ignorance' found its way into the Islamic social system during his caliphate"
>
> ('A short History of the revivalist movement in Islam'-P 28., Ist Edition, 'June 73. Delhi'

Mr. Maududi in reply to criticisms based on this above extract of this writes as a footnote :

> "Some of our jurists have remarked that this sentence is derogatory to, Hazrat Uthman. Infact what I mean to suggest is that Hazrat Uthman did not possess the qualities of leadership to the extent these were possessed by Hazrat Abu Bakr Siddiq and Hazrat Umar Farouk. This is a question of history and about which students of history may express different views, it is not a juristic or scholastic point that it may be subjected to legal verdicts by jurists"

('A short history of the Revivalist movement in Islam. P 35. Ist Edition, June '7?. Delhi.)

Although Mr. Maududi found a subtle reason for his 'derogatary' remarks on Hazrat Uthman (R.A.), he has nevertheless, still erred when he seeks refuge in the western indoctrination of "research' and "criticism" in Islam, which is a basic error. Research, in itself, is not forbidden in Islam. On the contrary Allah has mentioned it in the Quran (19th Para) as one

of the good qualities of the pious men and He has also stated "they do not fall like blind and deaf men (ie. accept) on the Quranic verses" but they understand the commands and teachings of the Quran and then act.

As the dictum goes that "excess of every thing is bad"- and which appears to have derived inspiration from Islam-our deen also limits us, as in all other matters, in our research and criticism. Islam does not permit transgression of these limits.

In research and criticism the first and foremost thing to be borne in mind is that one's strength and time should not be wasted on any matter which shall not be beneficial, neither in this world nor in the hereafter. Research for the sake of research is a matter of no avail, vain and a waste of time from which the Prophet (P.B.U.H.) has explicitly prohibited us. This becomes all the more vain and a sheer waste of time if it brings in its wake differences and disturbances in the Muslim world.

Research of this nature is similar to the research of a worthy son's (enquiring) to find out whether that lady who is called his mother is in reality his mother or not. In his research he scrutinises his mother's past, exerts all his energy to obtain an answer. Both these researches have the same common value of not being beneficial in any way and of creating harm, Disrepute and disturbances.

Islam, unlike the western world, has laid down precise rules and regulations within the boundaries of which one is granted the permission of research and criticism. Islam does not give anyone the authority to criticise whomsoever he wishes and dersires according to his whims and desires.

We ask our readers, does Mr. Maududi's 'Historical research' on Hazrat Uthman (R.A.) fall within the boundaries of Islam or not ? How can that research be termed Islamic where a great Islamic personality in the person of Hazrat Uthman (R.A.) be belittled in the name of 'Historical Research', be called 'Islamic' which creates diffusion, dissent and differences in the Muslim world.

The Prophet (P.B.U.H.) has said about Hazrat Uthman (R.A.):

"Talh b-Obaidullah (R.A.) reported that the messenger of ALLAH (P.B.U.H.) said : for every Prophet, there was a constant companion, and my constant companion (that is) in paradise will be Osman"

[Tirmizi, Ibn Majah from Abu Hurairah (R.A.)]

and

"Abdur Rahman-b-Khabbab (R.A.) reported : I was present with the Prophet while he was giving courage to the soldiers in danger. Osman stood and said : O' messenger of ALLAH'! I have got one hundred camels with their saddles and pack-saddles gifted in the way of ALLAH. Thereafter he gave an urge about the army. Osman stood and said : I have got another two hundred camels gifted in the way of ALLAH with their saddles and pack-saddles. Thereafter he gave encouragment to the army. Osman stood and said : I have got (another) three hundred camels with their saddles and pack-saddles in the way of ALLAH. I saw the messenger of ALLAH getting on the pulpit and saying : there will be nothing against Osman for his deeds after this. There will be nothing against Osman for his deeds after this."

Tirmizi

(Alhadis-Fazlul Karim-book IV. Page 534/535)

Hazrat Imam Malik (R.A.) says :

"That person who speaks ill of any Sahabi (R.A.) comes under the clutches of the verse "As a result it fills the unbelievers with rage at them" Quran. Al-Fathah-Ayat 29. Hence anger, rage and ill-feelings towards the Sahabah (R.A.) is a sign of the non-Muslim (Kuffar) and then Hazrat Malik (R.A.) recited the complete last verse of Al-Fathah".

("Maududi Sahib Akbir-e-Ummat ke Nazr mem"

Hazrat Mua'wia (R.A.)

Due to the frequency of Mr. Maududi's criticism of Hazrat Mua'wia (R.A.), a companion of the beloved messenger (P.B.U.H.) it is extremely difficult to cite and discuss the entire gamut of the subject especially when the matter relates to a companion of the prophet (P.B.U.H.) for whom our Holy Prophet (P.B.U.H.) even made 'Dua'. Several Ulama, in India and Pakistan, have written books containing scathing criticism of Mr. Maududis grossly incorrect writings on Hazrat Mua'wia (R.A.). An extract from Mr. Maududi's writing reproduced below is most striking to make our bones shiver.

Mr. Maududi writes with respect to Hazrat Mua'wia (R.A.):

> "And another extremely abominable innovation which began during the period of Mua'wia (R.A.) was that he personally, and all his governors, following his express command, excessively abused Hazrat Ali (R.A.) on pulpits in their sermons so much so that in the Masjid Nabawi on the Prophet's (P.B.U.H.) pulpit, directly in front of the Prophet's (P.B.U.H.) mausoleum (grave) the Prophet's (P.B.U.H.) beloved relative used to be abused and sworn at and Hazrat Ali's (R.A.) children and his next of kin used to hear these abuses with their ears. Let alone being contrary to the teachings of Shariah, it is also, not in accordance to the basic ethical values of mankind to abuse and swear anybody after his death and more so to pollute the Friday sermons with such filth is both religious and ethical value-wise, an exceptionally disgusting act".
>
> 'Khilafat-o Mulukiyat' p. 174.
> (Caliphate and Monarchy)

The above writing itself is an abominable act of Mr. Maududi, for he accuses Hazrat Mua'wia (R.A.), a companion of the Prophet (P.B.U.H.) of committing an exceptionally digusting act.

This disgusting act is not only contrary to the Shariah but also not in accordance with the basic ethical values of mankind. Mr. Maududi cites the following references on page 174 of Khilafat-o-Mulukiyat:

1.	Tabri	:	Vol. 4	Page 188
2.	Ibn-Ul-Athir	:	Vol. 3	Page 234
3.	Ibn-Ul-Athir	:	Vol. 4	Page 154
4.	Al-Bidyah	:	Vol. 8	Page 259
5.	Al Bidayah	:	Vol. 9	Page 80

Yes, none of these references are correctly quoted. In all these books nothing even close to what Mr. Maududi has fabricated and coined up is found. We invite every person who understands Arabic literature to check these references, he shall, INSHA-ALLAH, never come close to what Mr. Maududi has fabricated and coined up that:

(1) Hazrat Mua'wia (R.A.) excessively abused Hazrat Ali (R.A.).

(2) All of Hazrat Mua'wia's (R.A.) governors following his express commands also excessively abused Hazrat Ali (R.A.) on pulpits in their sermons:

(3) Hazrat Ali (R.A.) was abused:
   (a) in Masjid Nabawi.
   (b) on the Prophets (P.B.U.H.) pulpit.
   (c) Directly in front of the Prophet's (P.B.U.H.) Mausoleum.

(4) Hazrat Ali's children and his next of kin used to hear these abuses with their ears.

In the light of these exposures how can one regard and term Mr. Maududi's writings as authentic? Is Mr. Maududi's main purpose fault-finding, irrespective of false references?

A citation from the 'Tarjumaoul-Quran' July '69, will suffice to substantiate the position for the benefit of the people who do not understand Arabic or have no access to these books. This citation is an invincible evidence in which Mr. Malik Gulam Ali a member of the Jamaat-E-Islami acknowledges Mr. Maududi's error in references, though he writes:

"I accept Moulana Taki Uthmani's complaint to this extent that in those places which Mr. Maududi has cited as references it is not explicity stated, that (Hazrat) Amir Mua'wiya (R.A.) used to abuse".

Mr. Malik Gulam Ali accepts that Mr. Maududi's quotations are incorrect but in a subtle manner, he tries to patch up for a face saving of Mr. Maududi when he writes that it has not been specifically mentioned on the quoted pages in so many words about Hazrat Mua'wia (R A.) but it is implied. This impression too is far from the factual position. For it has neither been committed nor implied even remotely as such. Obviously Mr. Malik Gulam Ali's explanation is a face saving device for Mr. Maududi.

Mr. Maududi's error cannot be that simple or inadvertent for he is a "Renowned Abaric Scholar" with "Exceptional Super-Human Powers" of understanding. Maryam Jameelah, who also has Jamaate Islami inclinations, writes of Mr. Maududi's knowledge :

"Moulana Maududi's achievements both in quality and quantity have surpassed his predecessors in the struggle for Islamic revival. He has not only attained a complete mastery of Islamic learning but also a keen insight into modern secular knowledge as well. Although almost entirely self-educated, his erudition is encylopaedic on religion and philosophy, the arts and the sciences or politics and economics. He can speak and write with equal versatility".
('Who is Maudoodi ?' 1st Edition, Jan.'73—Lahore).

Yes, this is Maryam Jameelah's praise of the champion for "The revival cause of Islam" who in "All sincerity" in the name of "Islamic Revivalism" criticises Hazrat Mua'wya (R A) and quotes references that are incorrect; false and deceitful, which is definetely a gruesome act of dishonesty.

Enough said and told in Mr. Maududi's passage reproduced earlier and the commentary that followed, it stands out as a bare truth in all its stark nakedness that his pernicious writings serene sincerity of purpose for putting the record straight in the cause of Islam.

It would be relevant here to cite Sheikh-Ul-Islam, Allama Ibn Hajar Al Asqalani's and Imam Malik's opinions regarding those who speak ill of the Sababah.

Sheikh-Ul-Islam, Allamah Ibn Hajar Al-Asqalanis opinion :

That person is a Shiya who feels that Hazrat Mua'wia (R A.) was a wrongdoer and there is no doubt of that person being a raafdhie who openly utters wrong against the Sahabah (R A).
("Maududi Saheb Akabir-E-Ummat-Ke-Nazarmein" page 101).

Imam Malik's (R.A.) opinion :

Mujaddid Alfe Thani (R.A.) reports Imam Malik (R.A.). as having said, "Whomsoever speaks ill of the Sahabah (R.A) whether it be Abu Bakr (R.A.) or Omar (R.A.) or Uthman (R.A.) or Mua'wayia (R.A.) or Amar Ibne AAs (R.A.), if he accuses them of Kufr or sin or impiety, then he should be killed and he should be severely punished if he abuses them".

(IBID. p. 97/98.)

Hazrat Waleed Ibne Uqbah (R.A.) :

Mr. Maududi has also criticised this compnion of our beloved Prophet (P.B.U.H.). His only error and fault perhaps was that he was a maternal brother of Hazrat Uthman (R.A.) and he was fostered and brought up by Hazrat Abu bakr (R.A.), Mr. Maududi writes :

"In the year 25 Hijri Hazrat Uthman (R.A.) took him (Waleed Ibne Uqbah) from his post as a governor of a small territory and appointed him as a governor of a big important state as Kufah in Hazrat Saad-Ibne-Waqaas' place and it was here that the secret of his being an (habitual) alcoholic came to light so much so that one morning after he had read 4 rakaats in the morning (fajr) salaah,he turned around and asked should I read more. Hence in a

general gathering of the Sahabah (R.A.) a case was brought up against Waleed.........(and after evidence, then Hazrat Uthman (R.A.) ordered Hazrat Ali (R.A.) to enforce the legal Islamic punishment"

"Khilafat-o Mulukiyat" P 113.

(Quoted from "Maududism 3 faces in 1 Mirror." P 19.)

As earlier stated, we repeat that Mr. Maududi openly rejects some ahadith which appear even in Bukhari and Muslim solely on the basis that these do not appear logical to him they seem contrary to the shariah. It is matter of conjecture to understand the reasons for selection of this weak tradition stated only in one book of traditions-neither Imam Bukhari (R.A.) nor Imam Muslim (R A.) have included it in their 'accepted' works.

According to the narrations of 'Sahih' (correct) books it is true that legal Islamic punishment had been enforced upon Hazrat Waleed Ibne Uqbah (R.A.) since as governor of Kufah, he had the legal Islamic punishment enforced upon certain youth because of their wrongs. The next of the kins of the youth had taken it upon themselves to have Hazrat Waleed (R.A.) publicly disgraced and hence with false witnesses they brought up a case against Hazrat Waleed (R A.) When Hazrat Uthman (R A.) learnt that a wrong 'Law-Wise' had been proved against his maternal brother-Hazrat Waleed (R A.) he did not for a moment pause, contemplating whether the legal Islamic punishment be enforced or not on Hazrat Waleed (R.A.)

The historian Tabri despite being a Shiya writes that Hazrat Uthman (R.A.) whilst enforcing the Islamic law told Hazrat Waleed (R.A.) "We are enforcing the Islamic punishment but the false witness are making their abode in hell. O! my beloved brother be patient in these conditions "Tabri-P 62. Vol. V quoted from "Maududism's 3 faces in one mirror".

'Tabri is that book which Mr. Maududi quotes frequently and at times giving non-existent references from it also-why has Mr. Maududi not given a second thought to Tabri's above narration and exonerated, and freed from blame Hazrat Waleed (R.A.) of being a liquor addict ?

We conclude this chapter with the thought provoking judgement of Imam Muslim's teacher Imam Aboo Zirah (R.A.).

it vividly portrays the magnanimity of the wrong of speaking ill of the Sahabah (R A.) may the all merciful, omnipotent protect us Muslims from this grave wrong (Ameen).

"When you see anybody criticising and speaking ill of the Sahabah (R.A.) then know that he is a 'Zindeeq' (un believer, renegade). This is because the Quran is truth, the Prophet (P.B.U.H.) also and whatever the Prophet (P.B.U H.) brought is also truth and all these have reached us only (thro') or by the means of Sahabah (R.A.) that hence, whomsoever criticises them, that person is, in reality, trying to prove unsound the Quran and Sunnah. Hence it is only appropriate that we call this hopeless, unworthy person a 'Zindeeq' (rengegade, unbeliever and depraved)".

(Maududi Saheb Akbir-e-Ummah ke Nazarmein-Page 98.)

DARUL-ULOOM'S FATWA

Mufti Mahmud Hasan, Grand Mufti of Darul Uloom Deoband, replied to the question, is the Jamat-e-Islami within the fold of the Ahle-Sunnah-Wal-Jamaat or not and how is it to buy and sell their literature, is it permissible to read this organisations literature ?

Answer :

Once while answering a question during an interview Mr. Maududi said, I was 16 yrs. old when I left college after which I began loitering and time wasting, reading whatever came in front of me. This had an extremely detrimental effect on my mind and heart, that faith on ALLAH left me, beliefs began to appear meaningless etc. etc. As I was fairly well acquainted with the Arabic language I began a direct study of the Quran and Hadith. The curtains of doubt and sceptism vanished and faith embedded itself in my heart, etc. etc.

Mr. Maududi was once asked where and from whom did you obtain your knowledge ? He answered, this is not to be asked of me but of those people for whose knowledge counting a few names is sufficient (Zaid narrated from Bakr and he from Khalid etc). Do not ask me this but rather look at my knowledge. My knowledge is in printed form and not hidden, seeing which every one can estimate how much of knowledge I have gained and how much of it I have digested.*

Mr. Maududi was once asked that centuries have passed and no one has preached your teachings and even now none of the leading Ulama have accepted your views and teachings, does this not prove that either the Ulama are on the wrong or you who are preaching the wrong in the name of correct deen ?

*This is also found in S. Sancat's book-Moulana Maududi-P. 2/3. 1st edition Nov. '79 (Afzal and Ebrahim).

Mr. Maududi answered :

"Instead of understanding religion from the teachings of the past and present Islamic scholars I have always endeavoured to understand it directly from the Quran and Hadith. Hence in order to find out what ALLAH'S religion desires from me and every Muslim I do not take the pains to see what such and such a saint or scholar has said or his mode of action but my only endeavour is to see what the Quran is saying and what the messenger of ALLAH has said :

(Tarjumanul Quran-Urdu).

From this we learn that Mr. Maududi has neither understood the deen of ALLAH from any of his contemporaries (ie) Usthads' nor has there been in the past 1,400 yrs. any such personality from whom he could get the understanding of Shariah. He has explained both the Quran and Hadith without the assistance of any teachers (ie) Usthads. Hence according to him to understand the Quran there is neither the need of Hadith nor of Tafseer he writes :

"The education of Quran and Hadith is above all (most important) but not from the old collection of Quran and Hadith, its teachers should be those who have gained the core of the Quran and Hadith"

(Tanqihaat-Urdu)

This method of understanding the Quran without the usage of Hadith and Tafseer which Mr. Maududi has exhorted mankind to adopt is :

"The best manner of fully understanding the Quran can only be that its seeker first imagines the Quran is being revealed to him as a divine inspiration and later reads with this imagination that he himself is revealing the Quran and I have adopted this very method to understand the Quran".*

(Nawa-e-Pakistan-Urdu)

*Also found in Maryam Jameelah's book-who is Maudoodi-P. 2/3. (Afzal and Ebrahim)

The effect of the above is that a member of the Jammat-e-Islami invited his son to the understanding of deen in the following manner :

> "Son this should have been said that when you study the Quran think that the Quran is being revealed to you (i.e.) ALLAH, the most exalted, himself is speaking to you".
>
> (Dawat D.lhi-Urdu.)

In brief according to Mr. Maududi and his Jamaat e-Islami to understand the deen of ALLAH there is no need for any of the past or present Islamic scholars, nor is there need for Hadith and Tafseer or for that matter for the services of (fiqah and kalam). Jurisprudence and scholastics but according to Mr. Maududi the widespread meanings of Islam, Iman, Taqwa, Tauhid, Risalat, Sunnah and Bid'ah are all wrong as he has written in the Tarjuman-ul-Quran Vol. 26.

He further adds that no one knows the precise meaning of these words and terminologies. The Fuqha and Mutakallimen have written books on Fiqah and Kalam to misinform the general public and after bringing about changes have termed this as Sahriah and religion. Revival of faith is, therefore, necessary to enter into the ranks of the Jamaat-e-Islami from which even the accepted leading Ulama and the Pious Sufilot are not exempt. It is for this very reason that the Jamaat-e-Islami label that person who leaves their ranks as a renegade (Murtad) (which is tantamount to calling him a non-believer). Hence he writes :

> "This is not the road where moving forwards and backwards, both are the same, no, moving backwards here means "Irtidad", it is turning away from ALLAH".
>
> (Jamaat-e-Islami Ka Pehla Itjima Urdu)

One person staying in the company of Mr. Maududi wrote a book named 'Marika-e-Islam-Wa-Jahiliyat" which Mr. Maududi has also liked and approved. In this book those Sahabah (R A.) have been taken to task and criticised for whom the Prophet (P.B.U.H) has given the glad tidings of their going to heaven etc. He has written that many a times these beloved companions of the Prophet (P.B.U.H.) were overcome with the onslaught of Ignorance which created and gave rise to un Islamic emotions and behaviours. And Mr. Maududi himself has written a general rule and principle in the Tarjumanul-Quran that there is no middle road between Islam and ignorance, in other words ignorance is 'Non-Islam' (ie) disbelief.

Now the reader thinks that these companions of the Prophet (P.B.U.H.) whom he personally taught and trusting whom he placed the responsibility of passing the divine deen of Islam to mankind, made them the leaders of those to come, according to the Jamaat e-Islami, they also did not possess the true, correct and complete deen, but on the contrary they were also overcome with the onslaught of Ignorance and according to Mr. Maududi ignorance is the direct opposite of Islam. Hence the question arises what did the Sahabah (R A.) pass onto the Ummah was it Islam or the opposite of Islam ?

The deen of Islam reached this Ummah because of their efforts but according to Mr. Maududi and his organisation the correct deen with its pristine purity did not reach anybody, approximately 1,400 yrs have passed in darkness with the people calling "Ir-religion" religion and the people assuming the opposite of Islam to be Islam and only now Mr. Maududi has presented the correct Islam **So how can such a founder and such an organisation in any way be associated with the Ahle-Sunnah-Wal-Jamaat ? And how can it be permissible to buy and sell their literature ?**

One only has to see Mr. Maududi's book Khilafat-O-Mulukiyat to note the manner in which Mr. Maududi has attacked the beloved companions of the Prophet (P.B.U H.). If the Sahabah (R.A.) could be criticised in this manner then what shall be the status of the others. Mr. Maududi's scathing criticisms remove the trust and confidence from Muslim's hearts which they possess on groups and even individuals and still feelings begin to be fostered against these very people upon whom they had their trust and confidence.

May ALLAH the most exalted, give him guidance and after laying bear to him his faults give him the ability to repent and tread on the right road and also give him the ability of rectifying all those wrongs and evils which have spread because of his teachings.

ALLAH the most exalted and sublime knows best.

Allahu Al Abd Mahmud-Gufira Lahu.
Darul Uloom Deoband. 6th Shawwal 1399 Hijri.

OPINIONS OF SOME LEADING ULAMA

"Ask those amongst you who know." (Quran)

The agreement of every man is not valid in every sphere, the only agreement which can be valid in a particular sphere is that of its experts. So, if we honestly compare ourselves with the early masters in the matter of religious rectitude we shall find a great decline in our cases in knowledge, requisite talent for undertaking minute deductions and even in practice of Sunnah. In every aspect we lack tremendously. Our standing to them will be exactly like amateurs in relation to experts. Realise that if the Ulema of a particular age come to agree upon a particular issue. Their opinion is binding and in the presence of such a consensus to follow one's personal opinion is definitely to be misguided and astray.

Below are some of the opinions expressed by some of the leading Ulema of Indo-Pak, of the past century. Opinions of others can be read in "Maududi-Sahib-Akbir-e-Ummat-Ke-Nazr-Mein".

Moulana Ashraf Ali Thanvi (R.A.)

Once after reading only a few lines of Mr. Maududi's Tarjumanul Quran, he said :

"He (Mr. Maududi) mixes his words with filth and dirt". The words of the "Batil" people are always like this." Saying this he closed the Tarjumanul Quran and did not read any further.

On page 144 of "Khatimus Sawanh" is written that. Moulana Ashraf Ali Thanvi (R.A.) once said :

"My heart is not accepting this movement".

("Maududi-Sahib-Akabir-Ummah-Ke-Nazr Mein". p.8.)

Moulana Husayn Ahmad Madani (R A)

In answer to a question relating to Mr. Maududi and Jamaatee-Islami, he once said "this organisation has gone astray, its beliefs are contrary to the Ahle-Sunnat-Wal-Jamaah, Quran and Hadith".

In reply to another question he said : "It is not correct (right and proper) to join hands with them (Jamaat e-Islami) in any work or for that matter to assist them. The efforts of this organisation are not for that Islam brought to us by the beloved Prophet (P.B.U.H.). But it is for that so called 'New Islam' which Mr. Maududi has contrived. These people are using the names of Islam and 'Deen' to delude and deceive the Muslim public and to make them their compatriots and associates. Those people who are not conversant and acquainted in Islamic matters assume these people to be pious and their preachings the truth. In the guise of deen wrong and irreligion are included in their books and pamphlets which the general public due to their lack of knowledge fail to understand, as a result one becomes disgusted with that Islam which our Holy Prophet (P.B.U.H.) brought and which has been followed and practised for the past 1,350 yrs.

I have hope in you (all) to fight this great evil and save the Muslim world from its far reaching effect.

12 Jamidus Thani 1376. Darul Uloom Deoband.
(Ibid p. 8/9.).

Hazrat Shaikh Moulana Zakaria

(Author of Teachings of Islam)

I take keeping company with this organisation and reading its literature extremely detrimental and pernicious for the Muslims.

(Ibid p. 10)

Hazrat Moulana Qari Mohammad Tayyib.

(Rector Darul Uloom Deoband)

I severely oppose Mr. Maududi's voicing his opinion on Fiqh and Tasawwuf. I reach the conclusion after studying his writings that with respect to these sciences he is neither authentic nor does he have any relevancy, connection with them, his opinion in these fields are naught but his deductions based on his intelligence and it is obvious that in the presence of authentic personnel in these sciences his works shall be discarded and not turned towards.

(Ibid. P. 15)

Hazrat Moulana Mufti Mahdi Hasan (R.A.)

It is compulsory upon Muslims to keep aloof from this organisation, joining hands with this organisation is a deadly poison. It is compulsory upon Muslims to stop those who seek admission in this body so that they are not led astray. The evils and harms of this body far exceeds and outshines its benefits. A lacadaysical attitude is no more permissible. Any person inviting towards this group, or supporting it or assisting it in any form whatsoever is a sinner and wrong doer and he shall be regarded as an inviter towards wrong. Salaah behind any member of this group shall be Makruh. (abominble, detested)

(Ibid. P. 18.)

Moulana Mufti Kifayatullah (R.A.)

(Author of Talimul Islam)

With respect to Mr. Maududi and his organisation, Jamaat-e-Islami, I have said that they have gone astray and that it is an evil (Fitna) in Islam but to-date I have not yet stated that they are kafirs-(non-believers). Nevertheless this evil (Fitna) is very great and dreadful.

(Kifayatul Mufti P. 320 Vol. 1.)

I know Mr. Maududi personally. He is neither the student of a trustworthy Alim nor has he benefitted from any notable, worthy of confidence person.* Though due to his extensive personal studies, he is far sighted but his deeni inclinations are weak.

His personal opinion, in deeni matters, based on his own intelligence, not taking into consideration the view point of our pious-predessors is conspicuous. Hence we see in his works objections and criticisms on our pious predecessors and even the beloved companions of the Prophet (P.B.U.H.). Hence it is necessary that Muslim's stay far from this movement and no contact should be had with them.

Their articles though pleasing to the eye makes on liberal and suspicious of our pious predecessors.

Maududi Sahib Akbir-e-Ummat-ke-Nazr mein. P. 9.

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*Also found in S. Saulat's Moulana-Maududi-P. 2. (Afzal ahd Ebrahim) Authors

Hazrat Mufti Shafi (R.A.)

[Mufti Azam (grand) Pakistan.]

According to me Mr. Maududi's basic error is his following his personal judgement whether this is in conformity to the views and opinions of our pious predecessors or not since according to me, he does not possess the qualities necessary for the post of Mujtahid. It is because of this basic error that we find many wrongs and teachings contrary to that of the Ahle-Sunnah-wal-Jumaat in his writings.

(Ibdi. P. 19.)

Moulana Yosuf Binori Sahib (R.A.)

(Rector and Founder of Arabic Madressa Newtown, Karachi.)

Mr. Maududi's writings have such frightful and hazardous contents and interpretations that the present youth who have not acquainted and furnished themselves with Islam shall not only go astray with his teachings but shall be involved in open Kufr and disbelief.

(Ibid. P. 5.)

CONCLUSION AND APPEAL

The natural consequence of the policy to criticise. a chosen few of the Prophets (P B.U.T.) and the Sahabah (R.A.)- will in all probability mean creation of doubts, and destruction of their high reputation and the transparent sincerity of purpose which has all along been acknowledged through the past 1400 years. This policy is propogated by Mr. Maududi and the Jamaa - e Islami. An attempt has, therefore, been made to recapitulate this policy from another angle. By slow indoctrination Mr. Maududi's writing generates in the individual a sense of superiority. He feels enthusiastically indignant to claim his sufficient knowledge of Islam to decide and act as he wishes. He regards others as deficient in understanding and hence incapable to take decisions on materially important issues. For a student or graduate of a Deeni institute too, this policy produces the same effect, although slowly, yet finally leading him to discover him-self in the thick of a naughty cobweb. Mr. Maududi's student followers (religious) are all the time up to criticise their teachers on whatever issue they please without determining its being right or wrong generally at this stage they do not receive opposition or contest from their fellow companions-but the love, honour and respect of their teachers slowly recedes into oblivion.

When they realise that they have no opposition, they feel proud of their little knowledge and due to lack of proper understan-ding they are under compulsive obsession to speak out against the Imams (R A.) and other revered personalities. They are so entrenched in this mental condition that they loose sight of bare truths in all their stark nakedness, they stick to their weird views and in the process commit even more grave mistakes which include mis-interpretation of sayings and misconceptions of thoughts. This stiffness of mental attitude is a natural outcome self-aggrandisment which makes them behave like philosphers riding for the destination which they lost long ago.

In the frenzy of blind arguments, in defence, they speak ill of the Sahabah (R.A.) without shyness, reason or logic, and yet considering themselves as superior in cool-headed arguments an unprecedented self-deception. This (also) is exactly the mental state of the muslim youth who passes judgement after reading a few english books on deen.

Mr. Maududi's Policy Nay Politics of criticism of the Sahabah (R.A.) etc. is both scathing and ridiculous comparable to the following identities :

"The lantern holding up a torch to the lumunous moon".

"The man suffering from leucoderma finding a hundred faults with Joseph's (A.S.) beauty".

"The ant, having grown wings, is calling the elephant a mere trifle".

"The arab horse has been wounded under the pack-saddle, while a gold collar is a proof of honour for the donkey".

Take into serious consideration the Prophet's (P.B.U.H.) sayings regarding 'speaking ill of the dead' in general from the underlying Ahadith :

(1) "When anyone from amongst you dies, let him alone and speak not ill of him".
(Abu Daud Vol. 2 p. 323)

(2) "Enumerate the good qualities of your dead and guard your tongue against reproaching them".
(Tirmizi Vol. 1 p. 121)

(3) "Revile not those who are dead for they have received what they had sent in advance".
(Bukhari Vol. 1 p. 187)

The views of Mr. Maududi on the Prophets (P.B.U.T.) and Sahabah (R.A.) make both surprising and painful reading.

O Muslims ! Maududism focuses attention on the benefits of freedom of thought but strikes at the 'vests' of deeni beliefs. Hence its a poisonous stuff.

The founder and his party, Mr. Maududi and the Jamaate-e-Islami, present a new ideology, a new 'Islam', making in-roads in our belief by the usage of Intelligence alone.

Below is a synopsis of some opinions which have been expressed with regard to the person who slanders, speaks ill and accuses the Sahabah (R.A.) of sin :

(1) He [the person speaking ill of Sahabah (R.A.) etc] should be killed;
(2) That hopeless fellow is an unbeliever;
(3) 'Shari'e' punishment is compulsory on such a person;
(4) That person's Iman is highly questionable;
(5) He has no status in Islam and should be whipped;
(6) That person is a Shia;
(7) His tongue should be pulled out;
(8) He is not guided on the right path and is deprived of the light of ALLAH, he is an innovator (bidatee), Munafiq and anti-Sunnat; his actions are not accepted by ALLAH because he has hatred for the Sahabah (R.A.).

The Prophet (P.B.U.H.) has said :

"If a man accuses another of being a sinner (Fasiq) and an infidel, but the accused, infact, is not such the statement will recoil upon the accuser, that is to say the one who made the statement will himself become a sinner and an infidel (this illustrates the gravity of the sin).

(Mishkhat p 411)

Course of action necessary

The teachings of Mr. Maududi contain more derogatory material than respectable statements, which is in contravention with the rules of Shariah making it incumbent for one to remain away from destruction and save oneself from evil. (Vide Ishbah-Wa-Al-Nazair p. 114).

Those of you who intend to join the Jamaat-e-Islami

are preparing to sow seeds of degeneration in your body. It is better to admit paralysis into the body than to identify with the Jamaat e-Islami, for in the latter there is a harm to the deen, whereas in the former there is only temporary harm to the body.

Assistance, aid or help to Mr. Maududi and his Jamaat-e-Islami is far from a pious act. If an Imam belonging to the Jamaat-e-Islami leads the daily Salaah, then, it would be better to arrange for the Ulema-e-Haq to deliberate with him for his leading is detested in Shariah and pin point his follies. If he refuses to withdraw, use every proper and permissible method in Shariat to remove him from the post of Imamat.

If, however, the trustees of the Mosques and madressa are adamant, then, make clear, fearless proclamations exposing their beliefs until they are forced to accede to the demands of haq.

Do not buy Jamaat-e-Islami literature and that which you have, give it to the Ulama-e-Haq who understand and know Mr. Maududi's wrong teachings.

O Jamaat-e-Islami members ! we hold no prejudices against you, but we surely disagree with your views. Fear ALLAH, realize what it is that you are involved in and what exactly you are supporting. Take stock of yourself, the matter has been made plain and explicitly clear. Should you not see the light, you would create an atmosphere only conducive to damage our deeni fabric. So please repent and seek forgiveness and encourage your other comrades to follow suit. Face the stark reality that Mr. Maududi is neither an authority nor the last word in Islam.

"O my slaves who have been prodigal to their own lust, despair not of the mercy of ALLAH, who forgiveth all sins: Lo ! He is the forgiving, the merciful."
(Quran-Sura-Troops-Ayat 53.)

O sympathisers with the Jamaat-e-Islami, withdraw your financial aid, for in helping this Jamaat, you are in one way or the other assisting the propagation of evil.

Did you ever ponder over-and if not, we invite you to do-as to why the Ulama-e-deen belonging to all schools of thought are

unanimous on the respect for all Prophets (P.B.U.T.) and the Sahabah (R.A.) with the only exception of Mr. Maududi and a handful of others.

It appears Mr. Maududi is trying to make himself appear as an "Ideal Mujaddid" who in a very indirect, laborious fashion creates this impression in the reader's mind, in his book "A short history of the revivalist movement in Islam" Ist Edition June '73-Delhi. He (Mr. Maududi) divides the Mujaddid's into two groups-Ideal and partial (P. 38). Firstly, how could the idea of partial and ideal Mujaddid strike him secondly, if it is correct, then one wonders why the Prophet (P.B.U.H.) did not mention such a materially important and substantially relevant fact in the Hadith? Further he enumerates various aspects of Islamic revival (tajdid) on P. 36/37/38. He lists in all, 9 aspects on P. 38, and describes that a Mujaddid could be the person who achieves the objectives detailed above so as to prove himself a true successor to the heritage of Prophethood.

"History reveals that the ideal Mujaddid is yet to be born" (P. 38.) and on P. 40/41, he further states that people, however, will recognise him after his death from his work to be the one who was to deliver the goods and establish a caliphate on the pattern of prophethood as mentioned in the prophecies and on P. 38 under the caption the ideal Mujaddid' Mr. Maududi writes:

> "History reveals that the ideal Mujaddid is yet to be born. Caliph Umar Bin Abdul Aziz might have attained this position but he did get a chance to achieve it. All the Mujaddids who appeared after him accomplished work in one particular or the other aspect only but none achieved the distinction of becoming the ideal Mujaddid. But reason and nature demand and the trends of the world require that such a 'Leader' must be born. Whether he is born in this age or after thousands of decades, he will be Al Imam-ul-Mehdi whose coming has been clearly foretold by the Prophet in his traditions".

("A short history of the Revivalist moment in Islam P. 38. Ist. Edition June 1973. Delhi".)

He seems to be disguising himself perhas, he feels a little shy to lay his claim as Al-Mehdi As he describes the qualities of Al-Mehdi forcibly, throughout the description he indirectly rejects the Hadith in Abu Daud, which gives a detailed description of Al-Mehdi.*

Furthermore Maryam Jamelah (may the lady see the light) enumerates the revival aspects from Mr. Maududi's book in her book "Who is Maudoodi" (P. 64, 65, 66, Ist Edition-Jan. '73,-Lahore.) and states:

> "It is not opinion but fact that Maulana Maudoodi has succeeded in six points of this programme and now working hard on the others".

Can you believe it, Mr. Maududi has only 3 points left to achieve the target of Al-Mehdi.

He is aware that Maryam Jameelah is no authority in Islam as the case with him. It is not surprising if one non-entity acknowledges another.

But in order to be Al-Mehdi there has to be a Dajjal. This aspect has been taken due care of by Maryam Jameelah who on P. 68, of 'Who is Maudoodi' writes :

> "General Moshe Dayan's physical appearance and his works strikingly correspond to the Hadith's description of the Masih-Al-Dajjal".

What an absurdity! Mr. Maududi need not claim to be Al-Mehdi as he states on p. 40/41 of "A Short History of the Revivalist Movement in Islam" Ist. edition June'73, Delhi.

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*Moulana Aziz Ahmad B. A., lecturer in Darul Uloom Deoband in his book which is also titled "Maududi Mazhab"-emphatically proves, using quotations from Mr. Maududi's works, that Mr. Maududi lays claim to the trust of "Imam Mehdi" see : Maududi Mazhab.

"People, however, will recognise him after his death from his work to be the one who was to establish a caliphate on the pattern of prophethood as metioned in the prophecies".

Which prophecies? So he sets goals which has to be fulfilled after his death.

Thus, the scene is set for Mr. Maududi to become Al-Mehdi, his description of Al-Mehdi fits him with his 9 points, yes, he has completed 6 and he has not to claim Al Mehdi in his life time. The remaining 3 points his Jamaat will somehow or the other manage after his death, and the missing link has been found in Moshe Dayan as his Dajjal.

Islam does not need a Mr. Maududi to revolutionalize it for it is revolutionary in itself.

O son of Adam! Even if your sins reach the brink of the sky and you seek forgiveness. I will forgive you".

(Mishkat p. 104)

AFZAL HOHSEN ELIAS
EBRAHIM MOHAMMED HOOSEN SALEJEE.
(~~STUDENTS DARUL ULOOM DEOBAND) RAMADHAN~~-1399

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ERRATA

Error	Correction	Page	Line
or for that matter any other subject	(or for that matter any other subject)	1	20
same	some	2	[illegible]
revelation	revelation	2	15
saying	sayings	2	25
we	We	2	[illegible]
by	by	3	[illegible]
sin	sin.	3	[illegible]
witness	witnesses	3	[illegible]
doing	doings	3	[illegible]
ALLAH).	ALLAH.	3	[illegible]
good	good)	4	2
way farer	wayfarer	5	1
falsfhood	falsehood	6	3
weight	weigh	8	1
effect	effects	9	
Authencity	Authenticity	10	
observation it	observation, it	10	2
arrogence	arrogance	13	
Judge	judged	13	
fath	faith	14	[illegible]
interpert	interpret	14	[illegible]
tentes	tenets	14	[illegible]
Infallability	Infallibility	16	
Glose	Close	16	[illegible]
lawness	lewdness	16	[illegible]
witness and sinner	witness as sinners	17	[illegible]
evidence	evidence.	17	[illegible]